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W. H. Brewster

of the Wing



I haue fought a good fight I haue finished
My course I haue kept the faith henceforth
There is laid vp for me a crown of righteousness.

F. H. M. Hore. sculp:

THE
Whole Duty
O F
Mourning,
And the
G R E A T C O N C E R N
Of Preparing Our Selves for
D E A T H ,
Practically Considered.

By the Author of
The Whole Duty of Man.

Eccles. 7. 2. *It is better to go to the house
of Mourning, than to the house of feast-
ing : for that is the End of all Men, and
the living will lay it to his heart.*

Necessary to be given at funerals.

The Second Edition.

London, Printed for J. Back, at the
Black Boy, on London-Bridge. 1696.

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Licensed,

January the 16th. 169 $\frac{4}{5}$.

THE
PREFACE.

PReparation for DEATH,
the Subject of the ensuing
Discourse, written by the Pi-
ous and Learned Author of The
Whole Duty of Man, needs no other
Recommendation than that the Work
will speak for it self.

EVERY day, you see, nay, Eve-
ry hour (says Seneca) shews us
what a Nothing we are, and by some
fresh Argument or other, puts us in
mind of our forgotten Mortality;

The Preface.

therefore, Roast thy self O Man, to be nothing but Earth, since the Heaven bedews the Earth continually: but if with a provoked Eye, it laun- cheth out, sometimes it Thunders upon it; her self doth afford hereof the matter.

IMPLY thy self continually, to measure the depth of thy Nothingness; and though thou canst not fathom the bottom, thy Labour shall not be in Vain, nor Unprofitable: For searching thy self diligently into thy own Vileness, God will enable thee to make a greater Progress, and in His due time to Root out that Gall of Bit- terness.

THE Sun, the Golden Planet of the Day, which with a continual As- pect, Contemplates all Created things, cannot make Reflections of his Beams to behold himself; as if his Mother Nature had apprehended in forming him so Glorious, that the Mirrour of his Light,

The Preface.

Light, might not be metamorphosed into a Fire of Love, to render him Amorous of his own proper Lustre.

BUT the Intellect, This Sun of our Souls, has a Faculty with which it can both Contemplate out of it self all things, and repeat again the same power to consider it self, which makes a Man capable, not only of the meditation of the Miseries of the World, but also of those Afflictions and Troubles, which inseparably keeps him company to his Grave.

WE read of Moses, that God Commanded him to Frame the Fore-front of the Tabernacle all of Mirrors, Exod. 38. 8. to the End, that those who should present themselves before his Altar, might view themselves, in this posture of Prayer.

GOD bath taught us an excellent Form of Prayer, Give us this day our daily bread. But why, O Lord,

A 4 teachest

The Preface.

teachest thou us not to ask thee our Bread for to Morrow, as well as for to day? there wants not a very good reason to be given for that, for our Life bath no assurance of to Morrow; besides that, it is an Excess of Grace, that we may be bold to crave of him, the bread of our nourishment for a whole day, since every moment may be that of our Death.

I have eaten ashes as bread, says the Royal Prophet; but how is it possible? I guess his thought: he entertained his Soul with the remembrance of the ashes of his body, and this truth alone serv'd as an Object to his Imagination, for to satisfie the appetite of his Soul. Lord, give me both the same relish and desire, to repast my self still thus of dust and ashes, by remembering my Self always, that I am nothing else.

O SWEET remembrance of my Corruption, since it conduces to the Eternal

The Preface.

Eternal nourishment of my Soul !
O precious Memory of my Nothingness,
since able to satisfie the appetite of
my Heart ! Let this be the daily
Bread, O Lord which thou hast
taught me to ask thee, to the end,
that all my desires together might
be satiated with this dear Nourish-
ment.

HAVING divers times Contem-
plated on the imbecility of Man, I
am constrained to cry out with Saint
Augustine, What is there that can
be more frail in Nature? if we
were Glass, our Condition might
be better; for a Glass carefully
preserv'd, may last a long time,
and yet what pains soever Man
takes to preserve himself and
under what shelter soever he
shrowds himself, for covert a-
gainst the Storm, he breaks and
is shattered of himself.

The Preface.

AS our Life is very short, so it is very miserable, and therefore it is well it is short: God in pity to Mankind, lest his burden should be insupportable, and his Nature an insufferable Load, hath reduced our State of Misery to a shorter Period; and the greater our Misery is, the less while it is like to last: the perplexities of a Man's spirit being like ponderous Weights, which by the greatness of their Burden make a swifter motion, and descend into the Grave to rest and ease their wearied Limbs.

FOR then only we shall sleep quietly when those Fetters are knocked off, which not only bound our Souls in Prison, but also eat the flesh till the very bones open'd the secret garments of their Cartilages, discovering their Nakedness and Sorrow.

HERE is no place to rest in, but you must rise as soon as you are set; for

The Preface.

for here we have no Continuing Ci-
ty : We have Gnats in our Cham-
bers, and Worms in our Gardens, and
Spiders and Flies in the Palaces of
the greatest Kings : How few Men
in the World are prosperous ? All
which may serve to shew us the
instability of earthly Comforts, the
mutability of worldly Affairs, and
the Certainty of Death.

THE Consideration of which,
should make us say with Holy Job,
Chap. 3. 11. Why died I not
from the Womb ? why did I not
give up the Ghost when I came
out of the Belly ? To which graci-
ous frame of Spirit bring us all, through
the Merits of our Lord and Saviour,
Jesus Christ.

G. R.

Advertisement.

For more Particular Concernment, Read,

1. *THE Whole Duty of Man*, laid down in a plain and familiar way for the use of all, but especially the meanest Reader, necessary for all Families.

2. *THE Whole Duty of Prayer*, containing Devotions for every day in the Week, and for several Occasions Ordinary and Extraordinary. By the Author of *The Whole Duty of Man*. Necessary for all Families. *The Fourth Edition*, Price 1 s.

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THE
 Whole Duty
 O F
Mourning.
 AND THE
 GREAT CONCERN
 Of Preparing Our Selves for
DEATH,
 Practically Considered.

PSALM lxxxix. ver. 68.
*What Man is he that liveth, and shall
 not see Death? shall he deliver his
 Soul from the hand of the grave?*

The INTRODUCTION.

That needs no Proof where
 All are Examples to them-
 selves: such is that easiest and
 hardest

hardest Lesson, that *all must die*; that *Death is the undoubted issue of Sin*; and that it is a Separation of the Soul from the Body for a time: but because it stealeth on, as they that sleep in a Ship under Sail, who arrive at their Port, while they think not of going; so we go on with a restless pace, to the Grave and Silence; and the unknown Limit of our present Life, consuming while we are not sensible of it; and because it is terrible to flesh and bloud, our main care must be to inform our selves, First, what Preparation we are to make, that neither our Life may prove uneasie, nor Death terrible: Secondly, How to fortifie our selves against the Fear of Death. And Thirdly, How to comfort our selves with Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: These Three Branches shall be the Heads of my Discourse.

I. **First**, We must prepare for Death; for *Solomon tells ye*, Eccles. **11. 3.** *In the place where the tree falleth, there it shall be*; and as Death leaves us, so Judgment shall find us: now as the Passage to the promised

Rest,

Rest, which was a Type of Heaven to the Israel of God, appear'd terrible, *Deut. i. 19.* so likewise is our Journey to the Celestial *Canaan*; we are instantly ripe, though not ready for dying: are all subject to this pale Prince, to whom we are visiting every moment: this day we now live, we divide with Death, and that which is gone, is irrecoverably lost.

II. The Hour is uncertain to all Men; but they are certainly Happy who are then provided: *Luke i. 2. 37.* many are apt to watch againſt the coming of Thieves, who can take nothing from them but only that which a little Time must: then what a stupid Negligence is it, not to watch and provide for Death, which they know will certainly, and may quickly come, and take away Body and Soul; nay Heaven it ſelf to all Eternity, from the ſureſteſt Sinner. Think'ſt thou of Youth and Strength? alas! how many that are young, and in the Vigour of their Age, have died before thee? Dost thou at the Funerals of others, think with the proud *Pharisee*, *Luke 18. 11.* *God I thank thee, that I am not*

as

as other men are? seeing then that thou art exempted from the Privilege of Immortality of Body, let not Satan delude thee, but seriously prepare for that day, which may prove thy happiest.

III. Consider, That God is the Great Creator of the World; and the Sovereign Judge of all Mankind: Remember, he sits above, on his glorious Throne, in whose hands are the Keys of Life and Death: that whatever he pleases he brings to pass; and none can resist his Almighty Power; whatever he does is surely the best; and none can accuse his All-knowing Goodness.

IV. Next, If we consider our own sinful State, we may well cry out and say, Unhappy we, the Children of Dust and Ashes! Why were we born to behold the Sun? Why did our Mothers conceive us, and bring us forth, to a miserable World; and unkindly rejoice to hear us cry? Whether alas! has the Errors of their Lives lead us, and in how deplorable a Condition do's our Birth engage us! We enter this vain World with weeping Eyes,

Eyes, but upon Death's Summons we go out with sighing Hearts.

V. All the few Days we live are full of Folly and Vanity, and our choicest Pleasures are mixt with Bitterness : the Time that's past is vanish'd like a Dream or Shadow, and that which we expect to come, is not yet at all : the present Time we enjoy, tarries but a moment ; and then takes Wings and flies away, and never returns again : already we are dead to all the years we have liv'd, and vain 'tis to expect to live them over again : But the longer we live here, the shorter is our Life ; and in the end we become a Lump of Clay, and a Feast for Worms.

C H A P.

C H A P. I.

Several Notions of Death; what it is; its Author, Name, and Nature.

First, If we would know what Death is, the Philosopher tells you, *To die, is to be no more Unhappy*: and if we consider Death according to the right Notion, it is but a departed Breath from dead Clay, enlivened at first by Breath cast upon it: Now Job tells you, *Death is a Moth*, and as the Moth breeds out of the Garment, so Death do's out of the Body. The Heathens were of Opinion, that Death was an Eternal Sleep, the Fear of the Rich, and the Desire of the Poor: but Pious St. Augustine often breathed forth this heavenly Wish, saying, *O that I could see Death, not as it was, but as thou, O Lord, hast now made it.* Death is the supremest Monarch in the World, as he hath the Dominion over Sin; and he

he is the ancientest King, whose Reign began from *Adam*; yet St. Paul tells ye, *1 Cor. 15. 26.* at last this King shall be vanquished; *the last Enemy that shall be destroyed, is Death;* and Christ who is the Resurrection and the Life, pronounces this Sentence, *O Death, I will be thy Death.*

II. Whoever was the Author and Father of Death, Sin was the Mother; for the Apostle tells ye, *James 1. 15.* that *Sin when it is finished, bringeth forth death;* and *Eve the Mother of all Living, was delivered in Childbed of Death.* Now *Adam* falling, Sin follows him, and Man being tempted, Death assaults him; and by Sin Death enters: Every Parent is an *Adam* to his Child, infusing Corruption in his Generation. Since then Death by Sin crept in at the Window, or rather at the Ear, which is prone to listen to Evil Counsel, let us cast it out by the Sense of Faith, in hearkening to God's Word, which will make us wise unto Salvation.

III. As for the Name of Death, it is called a Sleep, so St. John terms it, *Chap. 11. 11. Our friend Lazarus sleep-*

sleepeth : and of St. Stephen it is recorded in Holy Writ, after he had done praying for his Persecutors, *When he had said this, he fell asleep.* Acts 7. 60. it is likewise said of the Patriarchs and Kings of Judah, that they slept with their Fathers ; and Job expresseth, *That man lieth down, and riseth not, he shall not be awaked out of sleep, till the Heavens shall be no more.* Likewise St. Paul mentions in his Mystery, *We shall not all sleep, but we shall all be changed,* 1 Cor. 15. 51.

The Night is the Emblem of Sleep and Mortality : Now Sleep is but the Shadow of Death , and where the Shadow is, the Substance cannot be far off : Lastly, The Grave it self is but a withdrawing Room to retire in for a time ; it is going to Bed to take rest, which is sweeter than Sleep, and when it is time to awake and rise, we shall, as the Royal Psalmist says, *be satisfied.*

IV. Next, as to the Nature of Death, few, or none know it, though all must sensibly feel it : there is nothing after Death , and therefore Death is nothing ; it is without Essence,

fence, or Substance, but a privation which kills the Creature; therefore curiously to inquest the Efficiency of it, were but to employ the Eye to behold Darkness: *Solomon* in his Book of *Wisdom*, Chap. i. 13. mentions that God made not Death; but created all things that were good: this caused good St. *Augustine* to breathe forth this Supplication, *Lord, thou hast not made Death; wherefore I beseech thee, suffer not that which thou hast not made to reign over that which thou hast made.* Now Death came into the World, by Man only; whose Soul was affected to know that which God never made, which was the Evil of Death, thinking it had been very good, by desiring to know the worst of Evils: But so Divine a thing is Knowledge, that we see Innocency it self was ambitious of it: from whence that Proverb is derived, *That Evil is not known, but by Good.*

V. Yet no Learned Man knows so much, but Ignorance may suffer him to commit Evil: for none of a sound Judgment and right Understanding can be guilty of Wickedness: and there

there is no fear of knowing too much Good ; but there is much Fear of pra-
ctising too little : But since the Al-
mighty has revealed in his Word, more
than we can comprehend, and enough
to work out our Salvation, let us at-
tain to sober Knowledge, and not re-
pine, but be content with our Ignor-
ance. Indeed Knowledge and Power
are the Worldling's Idol; but let eve-
ry Man endeavour fully to know him-
self, and then Pride and Ambition
will soon vanish.

C H A P II.

*That Death hath no respect of Per-
sons; but we are continually dying
whilst we live.*

ALthough Men cannot, or are
unwilling to pay those World-
ly Obligations they lye under;
yet they must pay this Debt
to Nature; and it is a Favour afford-
ed by Nature, that what she hath
made

made most vexatious, she hath made Common, that the Equality of Fate might mitigate the Cruelty of it; and this Question the *Psalmist* asketh, *What Man is he that liveth, and shall not see death?*

II. Our Saviour told the Jews, their Fathers did eat Manna in the Wilderness, and are dead, John 6. 49. and the Apostle tells ye, Phil. 2. 8. that Christ, being found in fashion as a man, he humbled himself, and became obedient unto Death, even the Death of the Cross. So that we see it is as natural to die, as to be conceived and born: yet it is improper for us to say Men die Naturally; for Man dies not as a Beast by an Annihilation, but by a Decree from Heaven; it is appointed for all Men once to dye, Heb. 9. 27.

III. *Sickness*, the Messenger of Death, respects not the best Complexion; the Sores of *Lazarus* will make as good Dust as the Paint and Washes of *Jezabel*: and like *Jonas* his Gourd, we come up in a night, and are gone in a moment; we come naked into the World, and no sooner we are born, but the Grave waits for us:

us : but to continue in the Body is not the request of those which desire Heaven ; for the Apostle he *desired to be dissolved* : and the *Plalmist* crys out, *As the hart pants after the Water-Brooks, so longeth my Soul after thee, O God,* Psal. 42. 1. Death only shortens Time, not Life ; and the Merit of Death is the Debt due to Sin, both impos'd on Mankind for Sin.

IV. *Now*, if we cast never so bright a Lustre in the World, yet alas ! our brittle Bodies how quickly are they broken ; *Man* (says *Jeremiah*) *fades like a leaf, and sin like a wind takes him away.* Let a Man live never so long, yet at last Death seizes him ; but to consider aright , Death is instrumental in our Passage to Heaven, therefore how can any think their Time ill spent in preparing for that, which will compleat their Happiness.

V. *There is no Circumstance of our Lives, but has been imbibited by some sad Occasion of a dying Relation or Friend :* a happy Meeting often ends in some sad Misfortune , which conduces to an Eternal Parting : *This King of Terrors meets us every where*

where, he creeps in at our Windows like a Thief, and enters in at our Doors with his Grand Commission; he accepts of no Bribe, but will draw his sable Veil over all the splendour and glory of the Universe.

VI. Death hath his several Instruments to accomplish his Ends; sometimes we are taken away by Violence and secret Influence, by the Aspect of a Star, and the stink of a Mist, or by the sending out of a Cloud, and meeting of a Vapour; Accidents has happened, by the Fall of a Chariot, a sinking House, or a high mettled Horse to cast his Rider; others by the stumbling at a Stone, the scratch of a Nail or Pin, by a full Meal, or an empty Stomach, by watching at the Wine, and drinking of it in full Bowls and Glasses, the Healths of others, when in the mean time they destroy their own: Some by too great Study and Watching at Prayer, others are blasted by the Sun, or Planet-struck by the Moon; sometimes Death's Harbingers are Heats or Colds, watchfull Nights, or slumbering Days; by Water turn'd into Ice, or thaw'd into

the Flouds of a River ; sometimes by a Hair, or a Raisin ; by violent Motion, or sitting still ; by Severity, or Dissolution ; by God's Mercy, or his Anger ; by every thing in Providence, and every thing in Manner, Nature, and Chance.

VII. Like Worldlings, we take indefatigable Pains to heap up Necessaries for our Life, and in the greedy Negotiation we purchase Death ; then we are snatched away, and leave what we have so hardly ventured for, behind us : Now all this is the Law and Constitution of Nature , it is a Punishment due to our Sins, the unalterable Event of Providence, and the Decree of Heaven : The Links and Chains which confine us to this Condition, are strong as Destiny, and immutable as the Eternal Laws of the Almighty.

CHAP.

C H A P. III.

The Certainty of Death practically considered.



Vain and miserable World ! how infallibly true is it that All must die : and yet, alas ! this is not all, but many Complaints remain, which does attend and perplex us : for here we begin our race in frail and contemptible Weakness , and the whole course of our lives is a hazardous progres of dangers. If we escape the mischances of silly Children , we drive on the rash Adventures of Head-strong Youth. If we out live those sudden Storms and Tempests we fall into more Malicious and Wick-ed Calamities : our own negligent and superfluous Cares deliberately pine and consume us, and the Crosses and Affairs of the World wear and tire out our Lives.

II. If fortunately, we should, by a strange and miraculous Success, o're-

come all these, and still bear up our healthful and prosperous Heads ; we are sure, at laſt Old Age will creep and find us out ; and check our Nerves by bowing our Strength down to the Grave. The Grave of Silence, from whence no claim, or privilege Exempts, nor any potent Power controuls his Command : Kings and Princes must lay down their Crowns and Scepters, and Queens must leave their Diadems and Royal Apparel ; the Rich must leave their Wealth behind them, and the Great Ones of the World must be crumbled into Dust : the Beautyfullest Face must be converted into Rottenness ; and the Pampered and well fed Body must become the Food of Worms : the buſie and most activest Man must find a time to dye ; though his great Affairs and full Employment, can spare none to provide for it. Even the Learned, the Eloquent, the Wise, and most Vertuous, must submit to Fate ; and the Heirs of Life it ſelf be the Prisoners of Death.

III. Now, this when we ſee , we weep , and are afraid ; ſince we all
must

must drink of the same cold Cup, all Heads must descend to the same dark Grave; and none can imagine how soon they may be called. To day we are jocund in health among our Friends, and earnest about our Affairs; and to morrow Arrested by the hand of that unwelcome Serjeant, Death. Frail flesh and blood, may naturally and faintly struggle for a time; but at last must yield, and be buried in the Earth from whence we were taken.

IV. At last we must take our leave of our nearest Relations, and dearest Friends; and bid for ever a long Farewell to all the World; then perhaps our Acquaintance may talk of us a while, sometimes as we deserve, and often as they please; perhaps, our Bodies once laid out of sight; we are no more remembred, than if we had never been born: only our good Works follow us to our Graves, and faithfully accompany us beyond our Funerals. But 'tis not for us, O Lord, to chuse our own Conditions; but to manage well what thou appointest.

C H A P. IV

Several Motives to Remember Death,
practically Considered.

GD having made Man of the *Dust of the Earth.* Gen. 2. 7. and thereupon after his Fall shewing him his readiness to return to Dust. *Gen. 3. 19. Ecclias. 12. 7.* doth yet further call us to consider our frailty ; ordaining that this House of Clay is to be supported by a puff of Air continually breathed in and out, and that this being stopt, the Building must of necessity fall ; from whence we see, our life hangs as it were, loose before us, going in and out every moment : therefore it is called the *breath of Life,* *Gen. 2. 7.* and *7. 15, 22.* this ought to put us in mind of Mortality, by thinking on the *breath of our Nostrils* so easily departing : this is plainly demonstrated by the Prophets, *Isa. 2. 22. Psal. 146. 4.* and *104. 29.*

H. Anno-

II. Another Instrument of human frailty, is the Pulse, which ariseth from the Heart, and the Arteries or beating Veins; and this by a double motion of Contraction and Dilatation, whereby they are drawn in and out, both for the expelling of noxious fumes through the insensible pores of the flesh, and for drawing of air, to refresh the heart and vital Spirits: from the variety of the Pulse are taken many signs of Health and Sickness, Life and Death: it is the Character of our Strength or Weakness, and from hence is described the fainting and decayed state of Man, from the panting of the Heart, and restlessness of the Arteries and beating Veins.

III. Another Sustainer of our Life is our daily Food, Meat and Drink, whereby the Spirit is revived, *1 Sam. 30. 12.* and without it we fall down into the Grave. Now if our appointed Food for a Meal or more, be wanting, then instantly the Body faints, and the Flesh fails, *Isa. 44. 12.* then Death creeps on by degrees, and Men begin to dye sensibly: there is a

Sense both of painful hunger in the Stomach, and of universal faintness and languishing through the Body: for hunger is a Worm gnawing the Intrails, calling for Meat, or threatening Death. *Jer. 11. 22. Lam. 4. 9.* Men being hungry and thirsty, their soul fainteth in them. *Psal. 107. 5.* and by this infirm condition whereunto God hath subjected our Nature, he calls us to think on Death.

IV. Our Table, as oft as we come to it, is the Memorial of our Mortality; and our Food before it enters the Body for nourishment, is diversly prepared, as Corn, and the like, are made to grow by the dung of beasts. *Luke. 13. 8.* and from hence is the strength of our corruptible Life: So that we may say with Holy Job, to *Corruption thou art my Father.* Chap. 17. 14. But this is not all, but we feed upon Death it self, and that by the allowance of the Almighty. *Gen. 9. 3.* in taking away the lives of other Creatures to maintain our own; this is seriously to be thought upon as a wonderful Work of God: that our lives are preserved by the Death of the
Crea-

Creatures, our living Bodies are sustainted by their dead Carcasses : in their Blood Swims our Life ; and from their pangs of Death, spring the Pleasures of our Life ; our Feasts and daily Food. Now if those that in part were maintained by Sin-Offerings were said to eat Sin ; *Hos. 4. 8.* then those that in part were maintain'd by the death of Creatures, may be said in the like Phrase to eat Death. So often therefore as we eat the Flesh of the dead Creature, and make our bodies to become their Graves ; so often are we called to remember our own Death, and our own Grave in the body of the Earth.

V. Another Help to preserve our frail Bodies is our Apparel, which God hath given us to cover and defend them from Cold to preserve Health : and herein we have a double or treble Memorial of Death ; considering that our Apparel was given us, when by our Sin we came first into the World to the state of Death. *Gen. 2. 25.* and when God first gave us our Garments he took 'em out of Death's Wardrobe, they

being made with the death of the Creatures from whence they were taken : *God made coats of skin for Adam, and his Wife, and his Posterity,* Gen. 3. 21. Heb. 11. 35. our Garments therefore being Badges of Mortality, and Cognizances of Death, so oft as we look upon them, we are called of God to remember Death ; and so oft as we cloath our selves with them, to be mindful that we put on the Livery of Death.

VI. As Food and Raiment are Means to preserve Life, so Labour of Man in his Vocation is a means to get both Food and Raiment, and therefore an Help of Helps to maintain Life ; and yet in and by this Labour also, we are called to remember our Latter End, and to think of Death : for upon Labour attends Weariness and Faintness , even a failing and decay of Life ; Painful Labour sometimes maketh Men weary of their Lives, and to think of Death, and wish for it as for hid Treasure ; Ex. 1. 14. Job 3. 17, 22. considering that in Death Men rest from their Labours. Rev. 14. 13.

VII. And

VII. And above all, consider the Labour, Vigilancy, and Care, that is found in the highest Callings, how many Thorns is there platted in every Crown: Likewise in the Magistracy, what Troubles is there in distributing Justice, and in the painful Work of the Ministry, who watch over Souls; all these have through their indefatigable Weariness in Affairs of Church and State, thought it as the best Expedient, to think of Death; nay, even to wish for it, and consequently to prepare for it. *Numb. 11. 15.*

I Kings, 19. 4.

VIII. And not only by the Weariness thereof, but by the divers Kinds of Labour in several Vocations, God takes occasion to shew the Vanity and Shortness of Life present, and summons them by their Callings, and by the Quality of their Works to think of Death: For the *Weaver*, by finishing every Web, God teacheth him how his Days are cut off, and the Web of his Life finished, *Isa. 38. 12.* yea, before the Web is finished, by the running of the Shuttle at every Stroke, and every Thred added to the Web,

the

the Lord admonisheth how swiftly the days of his Life run away, *Job* 7. 6. Then the Shepherd in the Field, by the removal of his Tent or Fold, he is taught to think of the Removal of his Life.

IX. The Travel that Men have by Land, is appointed of the Almighty to put us in mind, that our days are swifter than a Post, *Job* 9. 25. that we ride Post, as on Dromedaries that run by the way, in all hast to their Journeys End. And the Voyages that Men have by Sea in the most swiftest sailing Ships, is mention'd by the Almighty, to represent the swiftness of our Time, that carries us night and day, sleeping or waking to the Haven of Death; *Job* 9. 26. and according to this Wisdom of God, and his Example, should Men make right use of their respective Callings, Employments, and Affairs of the World, to set before their Eyes continually, their Latter End.

X. As Labour and Toil in the Day, so Sleep and Rest in the Night-Season, is also a necessary Help to preserve this Mortal Life; and this Sleep
is

is a lively Image of Death : for in Sleep Men lye down as dead Men , without Sense or Motion, ceasing from their Works, and taking no notice of the things that are done by others ; and therefore the Holy Scriptures describeth Death by the Name of Sleep, or lying down to sleep, *Job 14. 12.* *Psal. 76. 5.* *Matth. 27. 52.* *John 11. 11.* *1 Cor. 11. 30.* *1 Thes. 4. 13.* Now when Sleep assails us, and like a Giant throws us down, we ought to think of Death ; and by sight of our Bed to remember our Grave, to look upon it as a Tomb or Sepulchre, and every Night before we go into it, to labour for reconciliation with God , that so we may lie down and sleep safely.

XI. Whenever Sleep seizes upon us, let us seriously meditate , and think how securely, and sweetly do they sleep, that take care to go to Bed with a just and quiet Conscience ; who after a toilsome day of Faithful Diligence and Industry, in a Course of prudent, just , and pious Living, lay down their careful and wearied Heads in Peace and Tranquillity, and safely rest securely in the Bosom of the Almighty's

mighty's Providence: if they awake at midnight, their Conscience void of Offence, comforts them in the dark, and with Christian Courage, bids them not tremble or be afraid at the Shadow of Death; no, nor even at the grim Majesty of Death it self; but confidently, and with good Assurance, look up with the Eye of Faith, and long for the Dawn of that Eternal Day: this indeed should be our chiefest care, to note, and censure, and correct our selves: to strive for Mastery over our Passions; and to dismiss from our Thoughts, what no ways concerns us.

C H A P. V.

Of Sin, the Means of Death; of Sickness, Youth, and Old Age.



W^HE^T Sins, the Works of the Flesh, in Scripture, are called dead Works, *Heb. 6. 1.* and *9. 14.* and the Workers of them are called dead Men, *Mat. 8. 22.*

Luke

Luke 15. 32. John 5. 25. Eph. 2. 1.
5. and therefore upon every occasion of
Sin committed, we are taught to re-
member Death. Whatsoever thing
hath Death annex'd and threatn'd as
the Reward and Fruit belonging to it,
the same thing is a just and necessary
Memorial of Death: Now all our
Sins have this Reward denounced,
Rom. 6. 23. and 7. 5. and therefore in
all Sins Death is set before us: as God
also speaks expressly in his Warnings a-
gainst Sin, *Deut. 30. 15. 19.* as in sight
of Death, we are to remember Sin the
Cause of it, so in the sight of Sin we
are to remember Death, the Effects
of it.

II. Neither are these Sins thus to be
considered by us, only in respect of
their future Reward; but God, by a
further Judgment in sending a present
Terrour and Fear of Death upon the
present Acts of Sin, *Lev. 26. 36. Heb.*
2. 15. doth call Men, yea, and force
them to remember Death: thus it is
with all Wicked Doers, and with the
Just sometimes in part, through di-
vers Temptations, *Psal. 77. 3, 7, 8.*
but with the Faithful, there is ano-
ther

ther Remembrance of Death by occasion of Sins, as comfortable to them, as the former is terrible to the Wicked: for in sight of Sins that perplex 'em, they call to mind what shall quite free 'em from those Sins, which Expedient is Death; thereupon they set Mortality before their Eyes, and are taught that Lesson of the Almighty, to long for their Redemption, by desiring to remove out of the Body, *Rom. 8. 23.* *2 Cor. 5. 8.*

III. **Afflictions, Sickneses, and Dangers** wherein Death is threatned unto Men, are likewise Means of Death, and by them also we are called of God to remember our Latter End. Sometimes it pleaseth the Great Being for the Warning of Secure Men, to bring them to the Gates of Death before they enter: *Psal. 9. 13.* and tho' he bring them back again, yet is this done by the Almighty for a Memorial of Death: God brings Men into such Extremities, that nothing but Death is to be expected, they receive the Sentence of Death in themselves, and despair of Life, *1 Cor. 8. 9.* and are free among the Dead, in their own and others

thers Judgment, *Psal. 88. 4, 5.* and thus many times they are in Deaths often, *2 Cor. 11. 23.* and such things God worketh oftentimes, that Men might renounce the World, and set their Heart, and their House in Order as a Preparation for their Departure, *Job 33. 22, 29.*

IV. Let us praise then the Goodness of the Almighty, who ordains all things for the best to his Servants : whose unlimited Providence governs us all our Life, and takes so peculiar a Care of our Death : He wisely casts us down on our Beds of sickness, and mercifully draws the Curtain 'twixt this Transitory World and us, shutting out all its vain and pernicious Designs, and contracting all our Affairs and Business to a little Room or Chamber ; there in that close and quiet Solitude, he speaks to our sorrowful Hearts, and methodically sets before us, all our sinful Life ; there he prudently discovers to us the Frauds and Fallacies of this World ; and kindly invites us now at last to prepare speedily for the other. Thither he carefully sends his Messengers of Peace, to treat earnestly

earnestly with our Souls, and reconcile them to his Heavenly Kingdom : Thither he sends even his only beloved Son, to secure our strait Passage, and to guide and conduct us to himself.

V. O, how quite contrary will our serious Thoughts be then , to what they were in our Negligent and Careless Health ! how readily shall we justly and freely Censure what we once much esteemed ; and be easily and readily convinc'd into wiser Counsels ! when our unruly and stubborn Senses shall be check'd with Aches and Pains , and our rash and inconsiderate Minds made sober and calm with Fear. When the Opportunity and Occasions of Sin shall be removed away, and every Object about us, encline us to Repentance.

VI. Let thy Holy Name, O Lord, for ever be magnified! whose Mercy Sanctifies even thy Punishments and Judgments into Favours : thou bringest us Low and Weak to persuade us to be humble ; and prescribest us a Sickness to heal our Souls, and cure our Infirmities : thou commandest the unsatisfied

satisfied Grave to dispence with none, but indifferently seize on all alike : That all may not neglect to provide for that last and fatal hour, and none be utterly undone with foolish and mistaken Hopes; thou tell st us sincerely and plainly, We all must dye ; but tenderly and kindly concealest the Time and Place, that every where we may readily stand on our Guard, and every moment vigilantly expect thy Coming.

VII. In the Age of Man, where they first climb up and ascend to their height, and then presently decline and descend again, is propounded by the Almighty. Now the Face of Man is a Dial of his Transitory Age, and the manifold Changes thereof from time to time, as the Shadow of Declination in the Dial, do shew his Mortality : and the main Differences in the Physiognomies of Men , may justly serve for a Memorial of Man's changeable Estate, his Beauty and the Vigour of his Countenance being daily altered , as the Grace and lovely shape of the Flower that perisheth, *James i. 11.* This ought to affect us daily,

daily, that the different Faces which we behold, may put us in mind that *the fashion of this world passeth away.*

VIII. As the Face, so the Stature of Man growing up as a Plant, according to the divers Measures and Degrees of his growth appointed of God, *Psal. 144. 12. Luke 1. 80, and 2. 52.* is another Testimony of his changeable Estate, even from the Child of a Span long, unto those that have their full growth, *Lam. 2. 20.* though some be of low stature, as *Zachaeus, Luke 19. 3.* and some again higher by the head, as was *Saul, 1 Sam. 10. 23, 24.* yet even in these, compared with themselves, the proportion of their Growth is an Evidence of their Age to such as know them: and thus the Wheel of Man's Age is visible in the variation of his Stature, which may put him in mind of his Latter End.

IX. Besides the Face and Stature, the Almighty hath set other marks upon the Bodies of young and old, for a Memento of their Time passing away: God describes to Youth, the Time of Love, *Ezek. 16. 7, 8.* and to Age, the near approaching Tokens of Death,

Death, whereby they are warned of God to prepare for it : for through decay of strength , the Arms and Hands , the Keepers of the House, begin to tremble , *Eccles.* 12. 3. and the Legs that are as Pillars of the Body, bow themselves ; and the help of a Staff to rest on, is sought of the Aged Person, *Zach.* 8. 4. and with that Assistance, at every Step he takes, he strikes upon the Earth , and raps at the Gate of the Grave, untill it be opened unto him : This Weakness is further signified by the ceasing of the Grinders, *Eccles.* 12. 3. both the upper and the nether Millstone , which are called the Life of Man, *Deut.* 24. 6. these Teeth failing, Life begins to fail, wherein the Memorial of Death is set before us.

X. And as in the outward Parts, so the like Weakness and Decay of tature, strength is to be observ'd in the in- marks ward ; the Silver Cords of the Sinews, and old, which conveys the Faculty of Sense passing and Motion from the Head, in Old th, the Age are loosed, *Eccles.* 12. 6. that Ca- and to ble of the Marrow in the Back Bone, kens of which was wont so firmly to hold and Death, stay

stay the frail Bark of our Body, tossed with so many Motions, and by those many Conjugations of Nerves which kept our Body steady, begins now to dissolve: the Head, which is the golden Bowl, wherein is emboxed the Brain that ministers that Faculty of Sense and Motion, through Age is broken and become crazy: the many Veins, which carry the nourishing Blood from the Liver unto each part of the Body, become like unto broken Vessels; and the Arteries, which by the reciprocal Motions and Pulses, do convey the Vital Spirits from the Heart, even to all Parts of the Body, these through languishing Age becomes slow and weak: and all these faint Operations are so many Memorials of Death, and do plainly portend the Approach of our Latter End.

XI. The Old Man's gray head is in Scripture compared to the white Blossoms of the *Almond Tree*, Eccles. 12. 5. this Tree making hast to flourish before many others in the Spring, is therefore in Vision used to signify, that God will hasten his Word to perform it, Jer. I. 11, 12, and consequently the

the sight of the gray head, either in our selves or others, serves as a Divine Vision to warn us of God's Decree of hastening our Latter End: yea, those are upbraided of God as Contemners of this Vision, who though their head be not all white, do not observe the first sprinkling of the head, when as *the gray hairs are here and there upon them, and they know it not, Hos. 7. 9.* and regard not this Memorial of their Mortality.

XII. As to the decay of Sense; in Old Age, *they that look out of the Windows be darkred, Eccles. 12. 3.* the Eyes fail; *Gen. 27. 1. and 48. 10. 1 Sam. 3. 2. and 4. 15.* and that dimness of Sight is one of Death's Apparitors to summons Men to their End; by that restraint of Sight, God calls Men to make a new Covenant with their Eyes, to turn them out of the Corners of the World, not to gaze longer after Vanity, nor to walk after the Lust of their Eyes; to live by Faith and not by Sight, *2 Cor. 5. 7.* not to look after things temporal which are seen, but after things Eternal, which are not seen; *1 Cor. 4. 18.* and as the Sense

Sense of Seeing waxes dim ; in Old Age, that of Hearing likewise fails; *the daughters of Musick are abased and brought low*, Eccles. 12. 4. Men cannot then any more hear the voice of singing-men and singing-women, 2 Sam. 19. 35. God that planted the Ear, Psal. 94. 9. when he makes this Plant to wither again, calls them to remember their Transplantation into another World, to wait for their changing, and to prepare for it. The Tasting likewise decays ; for Old Barzillai cannot taste what he eats, or what he drinks, 2 Sam. 19. 35. Old Isaac by his touch cannot distinguish betwixt the hands of his Son, and the Skin of a Beast, Gen. 27. 16. 21, 22, 23. The Psalmist when Old, is covered with Cloaths, and feels no heat, 1 Kings 1. 1. yea, the inward Senses begin to fail also ; Memory decays ; the Understanding is diminished, and the Aged sometimes in their decrepid Age, return to their Infancy, and not able to discern between Good and Evil, 2 Sam. 19. 35. how inexcusable are they that live securely, and think not of Death , when they have so many Warnings given them.

XIII.

XIII. With Decay of Strength and Sense, comes the decay of Health : Old Age is many times a continual Sicknes, and when the days of Man are multiplied, they are but Labour and Sorrow, even the strength of them, *Psal. 90. 10.* then is the time , when the *evil days approach, and the years of* which Man says, *I have no pleasure in them,* *Eccl. 12. 1.* then is the Light of Sun, Moon, and Stars obscured ; and then the Clouds return after the Rain , one Infirmitie after another , v. 2. Through decay of Natural Heat ariseth Indigestion and Crudity of Stomach, and thereupon follow Rheums and Catarrhs ; and from thence proceeds Aches, and manifold Pains and Diseases, whereby the Almighty, as with an Iron Pen writeth our Lesson, and engraveth this Sentence deep in our Flesh and Bones , *Remember your latter end approaching, and prepare for Death.*

C H A P. VI.

Several Forerunners of Death, which
may warn Men to prepare for it;
Practically Consider'd.

Thus in every Age before Death Approaches, we have manifold Fore-Warnings of his Coming, and when Death appears, God usually brings with it some Joynt-Warnings, to prepare us further for our speedy Dissolution. And first, before Death makes a Seizure, there is commonly Pain, like a Harbinger sent before, to warn the Soul to entertain the Almighty with a present and diligent renewing of their Faith and Repentance: for God could have taken Men out of the World without Pain or Sickness; by a sudden Change, *in the twinkling of an eye, 1 Cor. 15. 51, 52.* but the Divine Wisdom saw it not necessary.

II. When the Lord appeared unto the Patriarchs, Prophets, and Apostles, and vouchsaf'd unto them Visions of his

his Glory, he used commonly to send before, as a Marshal, or Usher, *some great fear*, Gen. 15. 12. Exod. 3. 6. so that they fell down as dead Men, Ezek. 1, 28. and 2. 1, 2. Rev. 1. 17. or stood trembling, Dan. 10. 8. 11. their hair stood an end, and all their bones did shake. Job. 4. 14, 15. But since God in his Divine Wisdom has altered that Method, and appears unto a Sinner at his Death in sweeter Visions of Heavenly Comfort, and prepares them with all Reverence for that hour.

III. **G**od doth now as it were usher his way, by sending Sickneses and bitter Diseases, that thereby we might be humbled for Sin, and renounce this Transitory Life, by giving a more willing Farewell unto it, and to long for our Translation, and the joy which succeeds it : God shews, that then he expects a special Act of Humiliation, when near our End he visits us with such Pains ; which creates a Mourning in us for Sins committed in the World, before we depart out of it: then are we summoned to stir up the Grace of God within us, and to raise up our Spirits with all Love and Reverence, to

meet the Lord, that we may receive his Blessing, and enter into his Gates with Joy, and into his Courts with Thanksgiving.

IV. These Pains prevailing at the approach of Death, causeth Men to *lye down, and fall upon their Beds, Job 33. 19. Acts 5. 15.* a^t to let all the Affairs of the World alone, with the Works of their several Callings:through Infirmitie of Body God forceth them to stoop, and calleth them to remember their Frailty, and their End; as if he should command them to couch down before him, and require them to prostrate their Souls at his Footstool, in seeking his Favour and Mercy in his dear Son, even as their Bodies are prostrate by his Hand of Visitation.

V. This very Position of the Body, represents unto us, how the Grass withereth, and the Flower fadeth, and admonisheth our Souls to *worship and fall down, and kneel before the Lord our maker, Psal. 95. 6.* and by Faith to enforce our Bodies also, leaning on our staff, to worship upon the head of our bed, *Heb. 11. 21. Gen. 47. 31. and 48. 2. that*

that he may straightway lift us up for ever ; as Jacob bowed himself to the Ground seven times , at the approach of his Brother *Esan*, Gen. 33. 3. So the Lord by Sicknes , bows us down, that we may come submissively into his presence, *humbling our selves under his mighty hand, that he may exalt us in his due time*, 1 Pet. 5. 6.

VI. Another Warning to think of our Latter End , is that distaste of Meat, and want of Appetite in Sick Persons ; when *their Life abhorreth bread, and their Soul dainty meat*, Job 33. 20. when the Staff of Bread fails, and the stay of Natural Life is withdrawn, then God summons the sick Persons to remember their end , to double their Care for Eternal Life, to seek *the hidden Manna unknown*, and unregarded of the World, Rev. 2. 17. to feed upon that *bread which cometh down from Heaven*, and giveth *Life unto the world*, John 6. 33. by applying of his Promises, and tasting the Sweetness that is in them.

VII. Again when Sleep departs through Sicknes , this is another distinct Warning to move Men to think

of their End ; God *holds their Eyes* ~~waking~~, that they might meditate on their present Frailty ; thereby are they called to *commune with their heart*, and that their *Spirit make diligent search* concerning their Estate and the Means of their Comfort, *Psal. 77. 4, 5, 6.* God withdraws Sleep from their Eyes, and Rest from their Temples, that they might remember the Eternal Rest from all their Troubles, and might long after it, and prepare for it.

VIII. Now, these precedent Pains, the Sick Bed, the loathing of Meats, and the Departure of Sleep, these are Occasions and Furtherances of Meditation, to remember our End : Now on the other hand, there are as many ~~Hinderances~~ of Meditation and Disturbances of the Mind; which meet with Men upon their Beds of Mortality, which to avoid that Obstruction, the Consideration of those Inconveniences should prove as Motives to persuade us, not to deferr our making our Peace with God, to the last Moment of Time ; that so we may profitably forecast before it is too late.

IX. It happens sometimes in Sickness, that as some want Sleep, so others in contrary Extremity are oppressed with continual Slumbering and sleeping, which with an unresistable Necessity invades them; and this not only in *Lethargies*, *Palsies*, and other cold Diseases, but likewise in many Burning and Pestilential Fevers; during which time they lie senseless, and cannot think on there present Danger, nor of any think which belongs to a due Preparation for their End: this leaden Sleep is a black Cloud of Death, a Night-shade, and a particular Darkness, of which in its measure is verified, that more general Saying of our Saviour, *John 9. 4. the night comes wherein no man can work*: and therefore while there is Light and Liberty of mind, in the time of Health, our End is to be remembred and provided for, before the Hours of Oppression doth seize upon our Mind.

X. Sometimes in Sickness, though Sleep oppress not, there is a kind of raving Distraction, caused by Phrensie, Melancholy, or other Distempers, which doth overwhelm the

Mind, as *Nebuchadnezzers* once was, by the Finger of the Almighty, *Dan.* 4. so that it is unfit to think of Death, or to speek any Comfort against the Danger of it : and from hence therefore it doth likewise appear, how unwise they are that defer the Time of their Repentance unto the Time of Death, when it is uncertain whether they shall be Masters of their own Wits , and Natural Understanding ; not to speak of supernatural Grace, which is far above the reach of Man, and yet necessary to Salvation.

XI. Sometimes the very Vehemency and Extremity of Pain, doth trouble and disturb the Mind, and disables it, that it cannot orderly and quietly dispose it self unto Godly and Comfortable Meditations ; but being overcome with Impatience , frets , and murmures, its tossed to and fro, and becomes fruitless : therefore are these Extremities of Anguish compar'd to a Cup of intoxicating Wine, making Men as it were overcome with grief, *Isa. 51. 17, 21, 22. Lam. 4 21.* and even frantick with woe and sorrow, that they know not what they doe, *Deut.*

28. 34. *Jer. 25. 16. Eccles. 7. 7.* and what Folly is it then for Men to be unprepared through forgetfulness of their Latter End, and to remain stu-pified in Security all their Life, till they are plunged in a Gulf of Mis-
ery? Perplexity and Extremity of An-
guish may justly come as a Snare upon them that abuse their present Peace and Quietness, by promising them-selves Liberty and Power to dispatch all that is necessary for their Salvation at the lost Moment.

XII. And commonly when Death approacheth, our Adversary the Devil, that goes about like a roaring Lion, seeking to devour us at all Opportu-nities, doth then especially rage, *know-ing that his time is short,* *Rev. 12. 12.* and withal seeks to take Advantage of our present Weakness, by insinuating himself into each of our former Per-plexities, and adding frightful Dreams to our Slumbers, strong Fancies to our Distraction, and aggravating our Pains with great Terrors, by that Voice which is within us.

XIII. Experience may inform us what great Temptations many have conflicted with upon their Beds of Mortality ; and therefore the Consideration of this last Great Enterprize should Alarm every one betimes to arm themselves against the Last Day of their Lives , to furnish themselves with a Competency of Grace, against the Day of Glory ; to seek Truth and Righteousness ; Faith, and Patience ; to heap up store of Comfortable Promises out of the Word of God, and to lay it up in their Hearts, to be kept in readiness ; whereby they may nourish up themselves in Hope, and be vigilant in praying incessantly ; that having finished this last Combat and obtained the Victory, they may then be translated from a State Militant to a State Triumphant for ever.

C H A P.

C H A P. VII.

Of the Separation of Soul and Body,
with other Memorials of Mortali-
ty, Practically Considered.

THE Divine Providence has ordained that at the Hour of Death, the Soul and Body shall be separated; and at this Separation, the Soul is conveyed away invisibly; no Man knoweth how nor whither: for no Humane Sense can discern the *Spirit of Man ascending*, *Eccles. 3. 21.* for God in his unsearchable Council, orders his secret Will to be kept unrevealed from Huinane Understanding. Now this secret manner of translating the separated Souls, by carrying some close Prisoners to endless Misery, and transporting others in invisible Chariots unto Eternal Glory, serves to warn and admonish us to remember the Evident Monuments of our Frailty: when secret Things are hidden from us by the Almighty, those which

which are Revealed, are the more to be observ'd by us, *Deut.* 29. 29.

II. The Scriptures will inform us how some Persons, Men, or Angels, have vanished out of the sight of those they had convers'd with ; and from thence we are to observe, that it is not requisite for us to know what they had heard and seen, or to pry narrowly into that which the Divine Wisdom has ordered to be kept from us, *Luke* 24. 31, 32. *Acts* 8. 39. *Judge* 6. 21, 22. Moreover God hath appointed that they should not be suffered to live, which attempted to converse with the Spirits of those which were departed from us, *Lev.* 20. 27. *1 Sam.* 28. 8, 9. &c. But by all this, we are so much the more lead to observe the common visible Memorials of Mortality, shewed unto us in them that die before us.

III. Furthermore, it is to be observ'd, that when the Spirit is return'd away presently to God that gave it, yet the Body remains and returns to the Dust, from whence it was taken, *Eccles.* 12. 7. If the Almighty by Death had taken away both Soul and Body,

Body, or if it had pleased him to take away all Men, as *Enoch* and *Elias* were, *Heb. 11. 5. Gen. 5. 14. 2 Kings 2. 11, 17.* or to bury all Men so as *Moses* was, *Deut. 34. 6.* namely, so as their Bodies should be seen no more among Men ; yet , even then , there were occasion enough to remember that wonderful great and final Translation : but now, seeing every Man departing this Life, leaves a part of himself on Earth among his Friends, yea, and that visible Part, even the Body, which was best known among Men ; God by this frail Part of Man, that is left, gives us occasion to contemplate what is done with the immortal part ; and to keep in Memory the *Death* past, to prepare us for the *Death* to come.

IV. As *Elias* ascending to Heaven let fall his Mantle, for a Remembrance unto *Elisha* that took it up, *2 Kings 2. 13.* so we ascending, do let fall our Flesh, that hath been the Mantle of the Soul, under which it was veiled, and covered in the Days of our Mortality : Now by this Pledge, the dead warns the living to part from the love of

of Vanity, and to make ready for this Change, when the Soul departs more naked out of the World, than it came into it.

V. **W**esides, the Body is left behind, as a Pledge of our Corruption, to imprint into our minds the horrour of Death, through that putrefaction which soon invades it, when it is deprived of the Souls presence: had the Body remained only without Life, and retained its former Cornelinel's and Beauty, and not been liable to putrefaction, how then would their dearest Relations and Friends have choicely kept them, and lovingly embrac'd them: but now, by the Divine Appointment, the Body is sown in Corruption, *1 Cor. 15. 42.* the Royal Body of *David* sees Corruption, *Acts. 13. 36.* the Body of *Lazarus*, the Friend of *Christ*, begins to Stink the Fourth Day, *John. 11. 39.* the Fair Body of *Sarah*, whose Beauteous Countenance charmed Kings and Princes, she being dead, must needs be removed out of the sight of her most Faithful and Loving Husband, *Gen. 23. 4.*

VI. And

VI. And in such a degree hath Corruption prevailed, that some Bodies hath been forced to be buried very deep in the Earth, so noisome have they been, and soon putrefied; but though they are not to be looked upon with the Eye, yet they are the more to be thought upon, and our fading Estate to be reflected on: by this Serious Reflection, Job humbled himself, confessing that *Corruption was his Father; and to the worm thou art my Mother and Sister,* Job. 17. 14. and by this Consideration might be humbled the Proudest and most Ambitious Heart, when they Seriously reflect how the Worms breed out of their own Corruption, and surround their whole Carcass, Isa. 14. 11. these are the Laws and Ordinances of Death established by the Almighty, whereby he calls us the more effectually to think of our End, not to pamper the Flesh, nor to take so much Care for our Bodies as we do for our Souls; according to this Example of God, who shews more respect, and love to the Soul by receiving of it into his Glorious Kingdom, whereas he suffers the

the Body to lodge in the Pit of Corruption, *1 Cor. 15. 43.*

VII. The Sequestration of the Body from the Place where the Soul is, and the Corruption of it being Separate, are Memorials wrought immediately by the Hand of God: Now, besides these, there is other After-warnings of Death, effected by the Providence of God, by the affections and respects of Men, that is paid to the Honour of the dead, and Comfort of the living: Now for the Honour of the dead, Holy Men of Old have shewed great Care to provide *Sepulchers*, *Tombs*, and *Monuments* for them; such was the Cave of *Machpelah* purchas'd by *Abraham*, *Gen. 49. 30.* *31.* the Pillar on *Rachel's* Grave that *Jacob* set up, *Gen. 35. 20.* that continued so many Generations to *Samuel's* time, *1 Sam. 10. 2.* the Title on the Sepulcher of the Man of God, that Prophesied of *Josias*, *2 Kings 23. 17,* *18.* the Sepulcher of *David*, that continued twice Fourteen Generations, from *David* to the Apostles time, *Acts 2. 29.* having been preserved in the time of the *Babylonian* Captivity, even

ven then when both City and Temple were destroyed : these in Scripture are called Memorials , *Matth. 23. 29. John 11. 38. chap. 19. 41.* by which the Righteous are taught to Remember their Latter End.

VIII. The Magnificent Tombs, and the Sumptuous Sepulchers are but so many Scaffolds , Stages , and Theaters of human Frailty, and so many Pulpits out of which our Mortality is Preached : and all the Graves of the Popularity are the Coffers of Death, the view whereof should instruct us to lay up our Treasure in Heaven: and thus though the touch of a Grave defiled the Body with a Ceremonial Pollution in the time of the Law, *Numb. 19. 16.* yet the sight of a Grave may serve to cleanse the Soul, by a Spiritual Consideration of our Latter End, even as the sight of the Leviathan being raised up, made Men Purifie themselves, *Job 41. 25.*

IX. The Grave being prepared for the Dead Corps, then Men proceed with their Funeral Pomp and Exequies : the mourners go about the streets , and a great train of Relations, Friends

Friends, and Acquaintance, Accompany the dead unto his Grave, and follow him that is *going to his long home*: Eccles. 2. 5. this going a Procession to the Grave, is a Memorial to them of their own Condition, that they in their Course must die, and be carried forth in like manner: thus they are called of God to remember, at such times: then have they special cause to remember that Iron Chain of Death and Mortal necessity; by which the dead Person is said to *draw all men after him, as there were innumerable before him*, Job 21. 23.

X. Then are Men called to climb up the Mountain of Contemplation, from the height thereof to look about them from one end of the World unto the other, to behold the Two great Gates thereof so often mentioned in Scripture, that stand always wide open, night and day; the one of entrance into the World, and the other of departure out of it, Job 1. 21. Eccles. 7. 5. 14, 15. 1 Tim. 6. 7. there may they observe how many Thousands come every Hour Naked, Crying and Crowding into the World at their

their Birth, and as many Thousands every Hour of the Day and Night that depart Groaning, and Crowding out of this World at their Death: thence they see, how one Generation goeth, and another comes successively, *Eccles. 1. 4.* one draws on the one, and another drives on the other, and there is no Rest in this Race, but all run Unceasantly from the Oriental Gate, to the Western Port, even from the Womb to the Grave.

XI. *And as it was ordained at the new Temple, that he which Entred at one Gate, must not return through the same, but go out at another,* *Ezek. 46. 9.* So here is no return, but every one hails forward, and never ceaseth till they have past the Gates of the Grave: and by this Contemplation, when we see, and find our selves in the midst of the throng, carried on with others in the swift Wing'd Chariot of Time, unto the Sun-setting Gate of the World; we are hereby warned to use this fleeting World as though we used it not, and to think daily of that new Eternal World out of which there is no Gate of departure,

ture, when we are once entred into it; and therefore also to make strait Steps to our Paths, and so run that we may obtain.

XII. Having been at the Grave, and perform'd the last Duty to the Deceased, we then return from the dead to the living , to the Friends of the dead, to Mourn with them , to Comfort them , and give them the Cup of Consolation ; *Rom. 12. 15. Jer. 16. 7, 8. Gen. 37. 35. 1 Chron. 7. 22. John 11. 19.* and in this Action we have another Call to remember our End ; and while we administer Consolation to others, we are to take an Exhortation our selves : Now, *the house of mourning is the School of mortification ; and therefore it is better to enter into it, than into the house of feasting: for there is the end of all Men, and the living will lay it to his heart, and so be made better in his heart, by the Consideration of the dead, and by the Sadness of the Countenances waiting on that Consideration ; Eccles. 7. 2, 3, 4.*

XIII. When the Comforters of them that Mourn , are departed to their

their respective Habitations , yet still the Friends of the Dead, even while they are on Earth, so often as they miss their departed Friends, and want the help and benefit which they were wont to enjoy from them ; so often are they call'd to remember *Death*, that caused such Separations ; *Lam. 4. 18. 20.* and in this remembrance they are withal Warned to be prepared ready for *Death*, and not to be Conformed unto this World, from whence their Comforts are taken away : when the *Shepherd* takes up the *young Lamb*, the *Ewe* follows him of her self, and needs no calling nor driving : when the great *Shepherd* of the *Sheep* takes away the Souls of Young and Old, and of dearest Friends from one another, it is to Encourage them to run after the Lord, and to long after his Presence , in whom they shall find more than all this World can afford.

XIV. So often as we think of an indulgent Parent, or an intire Friend, that would haye rejoiced with us , and assisted us ; so often are we called to be stirred up in our desires to be with them ; and especially to run after

after such a Sheepherd, that hath *laid down his Life for his Sheep*, John 10.
11. Whom the *Ewe* should follow more than her *Lamb*; and whom our Soul should long after more than after our dearest Friends: thus this missing of Friends, and Separation from them, both is to some, and ought to be unto all, an effectual means to Separate their minds from the Earth, to loosen their hearts from the love of this Life, and to make them aspire after that perfect, and indissoluble Communion, into which their Friends are gone before.

CHAP. VIII.

*Eternal Life described, and practical
ly considered.*

THIS Consideration of the last Period of our Life ought most to affect us, which must end in Eternal Bliss, or everlasting Woe: this being duly thought upon, may

may serve to make a deeper Impression upon the Soul, be & retained in the memory more than all the memorials that have been rehearsed: Now would it not seem Strange, if any Person were to have Executed upon him the next day a Shameful and Ignominious Death, or to be Exalted to a Rich and Honourable Estate; think you that this Person could not keep in mind the Judgment approaching, or the Glad Tydings of his Worldly Happiness, without the help of a Remembrancer: and more Strange is it, that these great and main Concerns of Eternal Salvation, or Eternal Misery, should not by their own value press the Heart of Man with their ponderosity, unto a continual remembrance of them, without other Warnings; wheras we know not whether we shall have a days Respite before they approach.

II. The Last End of the Righteous is Eternal Life, and this Life consists especially with God and the Saints: Now, by Fellowship with God, Men come to see God, Matth. 5. 8. Even to see him as he is, 1 John 3. 2. to see his

his face, which no man can see, and live, Exod. 33. 20. to see him, before whom the Glorious Seraphims cover their faces with their wings, Isa. 6. 2. To see the Holy Trinity, the Blessed Father, Son, and Holy Ghost, Cloathed, with the Sacred Robes of their several Beauty, and Majesty, shining distinctly, as the pure Jasper, the Carnation Sardine, and the Green Emerald; Rev. 4. 3. then the Son will manifest himself to those who are his, John 14. 21. and they shall behold his glory: John 17. 24. and the Father shall be seen in him: John 14. 9, 10. and with them both, the seven spirits which are before the throne, even that one and the same spirit, Enlightning with his Seven-fold Graces and Gifts, that bright Seven-fold Lamp of his Church. Rev. 14 chap. 4. 5. 1 Cor. 12, 11.

III. With this Vision, shall the soul be satisfied when it awakes: Psal. 17. 15. and this Pleasure surpasses all that Mortal Eye can behold; for even the Heavenly Angels, are but a shadow of that Goodness and Glory, which is in God the Creator and Author of

all things : Rom. 11. 36. all is but as a drop of a Bucket, or as a small Moat of Dust, that turns not the ballance; yea, as nothing, and less than nothing before him : Isa. 40. 15, 17. The Beauty of this World, and the Excelencies of all Earthly things, are such as Eye hath seen, and the Heart imagined ; but this Glory and Pleasant Countenance of God is Exceedingly above all that we can desire or think : Eph. 3. 20. Such as eye hath not seen, nor ear heard, nor ever entered into the heart of Man, the things which God hath prepared for them that love him, 1 Cor. 2. 9.

IV. Now we ought not to forget this End, but Imprint it in our minds ; for though we know not distinctly, what the things prepared are , yet we know they are Great and Glorious ; for so much is revealed unto us by God's Spirit, and we have the mind of Christ : 1 Cor. 2. 10, 12, 16. and therefore, O thou Great Being ! teach us to make a Covenant with our Eyes , to turn them away from beholding of Vanity ; and ever to look at this Mark, and to feed our Eyes with a sight of

D this

this Glory, and even afar off to behold it by Contemplation, until we approach nearer unto it, and with the *Psalmist be satisfied therewith*, Psal. 17. 19.

V. And in our Fellowship with God, we are not only allowed to see him, but to enjoy him, and all that we see in him: by Covenant he gives himself to *be our God*: Gen. 17. 7, 8. and is our portion and inheritance: Psal. 16. 5. Jer. 10. 16. Lam. 3. 24. in this Promise are contained all the Riches of Glory, and all the Treasures of Immortality: and in all the Promises of the Gospel, there is not more Comfort, than that which is included in this Word: for what Gift is greater than God? or what can be wanting to them that have the Lord for their *exceeding great reward*? Gen. 15. 1.

VI. The Comfort of this Gift is unspeakable for the present in the midst of Affliction; but in the last period of our lives, then is the fulfilling of this, and the like Promises: therefore is that End ever to be remembered and longed after: then especially

especially shall it appear how his *Flock* shall remain as *Lambs* in the *Bosome* of the Lord their *Shepherd*: Isa. 40. 11. then will it be further revealed, how *God dwelleth in them, and they in him*: 1 John 4. 15, 16. he that fills *Heaven and Earth*: Jer. 23. 24. is himself a House wherein they shall dwell, and they a Mansion wherein he shall make his abode: John 14. 23. by this Heavenly Conjunction and Cohabitation with God, shall the Elect be one, even as the Father and the Son are one; Christ in them, and the Father in him, that they may be perfect in one: John 17. 22.

VII. This thrice Blessed and most Glorious Union is that *Green Bed* of Christ and his Spouse, Cant. 1. 16. an Eternal Paradise of Delights and Garden of Spiritual Comfort: by this Communion God Embraceth those who are his, with both *Arms of his love*, and putteth them in his bosom; Cant. 2. 6. chap. 8. 3. and in this Divine Embrace there is felt more Happiness and Heavenly Joy, than all the Love and Fruits of Love, or

D 2 what-

whatsoever went under the Name of the Tenderest and Strongest Affection in this World, could ever yield unto the Heart of Man : for if the first Fruits of Spiritual Joy now at this present, in the midst of Tribulation, be an Hundred-fold more than all the Pleasure of *Houses* and *Lands*, *Fathers* and *Mothers*, *Wife* and *Children*, the most desirable things of this World ; *Mark.* 10. 29, 30. then how can it be but more than an Hundred Thousand-fold Pleasure to enjoy the Beauty and Face of God in Heaven ; to inherit the fullness of Joy in his Presence, and Pleasures for evermore at his Right Hand ?

VIII. If the infinite Blessedness of the Glorious Persons in the Holy Trinity doth appear in their mutual Union, so that they were an all-sufficient and *Eternal delight* unto themselves, in enjoying one another continually before the World was, and before Men or Angels were made ; *Pro.* 8. 30. then may we well think, how our Vessels shall be filled and overflow with Heavenly Comfort : *John* 14. when we come to Drink of

of that Divine Fountain, and Enter
into our Masters Joy, Matth. 25. 21.
23. and taste the sweetness of that
Communion ; this Love of God is bet-
ter than Life it self : Psal. 63. 3. and
all our Life and Love of this World
is to be hated in Comparison of it:
Luke 14. 26.

IX. And as in Soul, so in Body
shall we be made like unto Christ ;
our vile bodies shall be changed, and
fashioned like unto his glorious body,
and this according to the working where-
by he is able to subdue all things unto
himself ; Phil. 3. 21. that is, as ef-
fectually and comfortably as an Al-
mighty Power is able to bring to
pass : and therefore as in the trans-
figuration of Christ, his face did shine
as the Sun ; Mat. 17. 2. Even so
shall the righteous shine forth as the
Sun in the Kingdom of their Father :
Mat. 13. 43. as the raiment of Christ
through the brightness of his Body
did shine as the Transparent light, and
was exceeding white as Snow , Mark
9. 3. and withal white and glistening :
Luke 9. 29. so the whole Person of
the Righteous, made whiter than snow

in their transfiguration, shall Shine, Glister, and Sparkle, with a Radiant Beauty and Heavenly Brightness; then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. 24. 23. then he shall be glorified in his Saints, and made marvellous in all them that believe:

2 Thes. 1. 10.

X. If the Face of Moses, while he was yet cloathed with Corruption, when he had seen but the Back-parts of the Almighty, and that but for a moment in one Vision, did yet shine so Gloriously, that Men fled away amazed from him, and durst not behold the Brightness of his Countenance: Exod. 34. 30. chap. 33. 23. What then shall be the Glory of the Righteous! when being Cloathed with Immortality, they shall see God, Face to Face, and that in a perpetual Vision for evermore.

XI. From this Transfiguration of the Saints made so Glorious by the sight of God and Fellowship with him, ariseth the Glory of their Fellowship

lowship one with another, which is also an unspeakable Felicity of the Second Life; to enjoy all the Beauty and all the Love, of all the Glorified Souls and Bodies in Heaven: as *Jonathan* seeing the Grace of God in *David*, was knit unto him, and loved him as his own Soul: 1 Sam. 18. 1. So here the Saints beholding the Glory of God revealed in each other, shall be link'd together in the nearest bonds of entire Affection: they that first give themselves to God, do then give themselves to one another by the will of God: 2 Cor. 8. 5. they are all one in Christ Jesus: Gal. 3. 28. there is one body, and one spirit: Eph. 4. 4. all are gathered together in one, under one head, whether things in Heaven, or in Earth, Men and Angels, whether they be Thrones, or Principalities, or Powers: Eph. 1. 10, 22. all things are the Saints, whether it be *Pauls*, or *Apollos*, or *Cephas*, or the World, or Life, or Death, or things present, or things to come, all are theirs, and they are Christs, and Christ is Gods: 1 Cor. 3. 21, 22, 23.

XII. Hereupon the Angels take the Souls of Men deceased into their Bosoms, and convey them to Heaven ; and then even the Poorest of the Faithful come into the Bosoms of the chiefest among the Saints ; even *Lazarus* the Beggar into *Abraham* the Patriarch's Bosom : *Luke.* 16. 22, 33. and not *Lazarus* only , but many from the *East* and *West*, shall come and sit down with *Abraham*, *Isaac*, and *Jacob* in the Kingdom of Heaven : *Mat.* 8. 11. then especially shall those which once Mourn'd for *Zion* , be filled with Comfort, and rejoice for ever with *Jerusalem* : they shall suck and be satisfied with the Breasts of her Consolation : there is no weeping, nor Complaining ; *Rev.* 21. 4. no Curse, no angry Word ; no Countenance of dislike, or disdain ; no Evil, or no occasion of Evil ; no appearance of Evil, nor no suspicion of Evil : no want of Good in themselves, nor no envy of Good in others ; but every Man's Joy doubled for another's Salvation, and Glorified in another's Glory.

C H A P. IX

*The Christians Map of the World,
wherein the Vanity of it is shewn
in the Shortness of Man's Life, and
that this World is not a Place of a-
ny long Continuance : Considered
Practically.*

THE Apostle tells ye, *Heb. 13.*
14. that here we have no con-
tinuing City, but we seek one to
come : this will seem to look
to be a hard Verse to the Rich, that
they must not tarry here to enjoy their
Riches, though they have honestly
and laboriously heaped it up ; but
must with Sorrow and Grief be taken
from it ; but because Sorrow, I know,
is a Passion loves no Prefacing, I will
forthwith spread my Mantle and di-
vide these Waters ; and then there will
appear on one side, *Earth's Inhosptitali-*
ty, we have here no continuing City :
at the other, Heaven's All-sufficiency ;
but we seek one to come.

II. *The World* appears here, as with a *Clinched Fist*, readier to give a *Blow* then a *Benefit*, a very withered *Jeroboam*, whose Hand is shortned that it cannot help, not help us to a *continuing City*, for *here we have none*; but the other is the open Hand of *Heaven*, fuller of Assistances and Blessings than all Rhetorick can delineate; but in this Verse is the *Christians Map of the W.rld*, consisting likewise of that Pair of Globes *Cælestial*, and *Terrestrial*: Globes, not *Cosmographical*, but *Theological*; one of them not so much discovering the Rarities of the *Earth*, and Flourishing *Cities* of the *World*, as demonstrating the *Vanity* and *Emptiness* thereof, and that there is no *Continuing City* in it: the other not so much Teaching us the *Motion* of the *Stars*, and walking unto *Heaven* with a *Staff*, as how we may one day shine among those *Lights*, and really inhabit that same *Glorious City*, which is some *Happines* here, but to hope for what we *Expect* hereafter.

III. The first of these, methinks, the lower, or *Terrestrial Globe*, deals with

with us here, somewhat like Satan with our Saviour, *Mat. 4.* setting us, as *on a Pinacle of the Temple*, and shews us all a fair Prospect of the *Earth*, yet with a *True*, not his *False* Glass, not as a *Lure*, but as a *Caution*, not in the Language of the *Tempter*, telling us of *Kingdoms* and the *Glory* thereof, but in the *Apostle's Doctrine*, *I John 2. 17.* *the World passeth away and the glory thereof* : passeth it must, and that one day in the total, pass to nothing, as now in the parts, to *no Continuing City* : By which defect and indigence of the *World*, we are the *Plaintiffs* here Condoling ; we the general Race of *Adam*, we *Mortals*, because we *Sinners* : the next is our wants, what we are Scanted of, and that's a Place of residence, *a Continuing City, we have none* ; lastly, the Scene of all these Miseries, where we are thus straitned, and that's *here*, in this same Dirty Prison, *Earth*

IV. But what ? have we no *Continuing City* ? by your Favour, *Holy Apostle*, did not the Creator, so soon as he had built this Great House the *World*, and furnish'd it, bring in Man
his

his Tenant there, and sole Possessor? Can we Complain of Wants? did not all Creatures then wear Man's Livery, a name of Servitude, and the very Wheels of Time it self appointed to attend him unto Immortality? Can they then whose is the whole Earth, want *Cities*? whose Chariot is immortality; whose Lacqueys *Time* was; can they want Continuance? and yet it is here, that we have no Continuance.

V. Indeed this *World* was thus *Man's* Royal Manour once, and all Creatures were Tenants to him, and *Paradise* was to have been his *Continuing City*, and all this too, Leafed out to him, *paying but the Rent, Obedience*; for as many Lives as he should have Posterity: but the edge of his Ambition cut off his entail'd Happiness, he would be Paramount, Chief Landlord; he, so breaking the Conditions, forfeited his everlasting Tenure that now he is but a Tenant at Will to an offended Landlord, and scarce an Equal sharer in the Vivacity of his Brother Animals; but this Misery and Mortality of Man, is a Condition not

not Imprinted by the Almighty, who,
as he is himself Immortal, had put a
Coal, a Beam of Immortality into
us, which we might have blown into
a Flame, but blew it out by our first
Sin; we beggared our selves by heark-
ning after false Riches, and therefore
now are driven to our wants, to these
Complaints, *that here we have no Con-
tinuance.*

VI. ~~we~~ infatuated our selves by
listning after False Knowledge: for
that Tree of Knowledge bereft us of
the Tree of Life, it taught us to know
Evil only: and left us doubly *like the
beasts that perish*: Psal. 49. 12. both
for *Infatuation* and *Corruption*: like
the *Beasts* indeed for *Præcipitation* un-
to *Death*, but not for the *Protraction*
of their *Life*; most of 'em running
Man out of *Breath*, if we may believe
the *Naturalists*, as especially in this
particular, the *Crow* Nine times Num-
bring out his Age, the *Stag* four times
exceeding hers, the *Raven* again treb-
ling his: the *Phœnix* as long Liv'd as
all of them.

VII. These and others, sport and
chant away whole Centuries of Years,
while

while *Man* sits fighting over his poor Handfull, *Psal. 39. 5.* *thou hast made my days but as a span long*, nay rather a short Span ; *mine age is nothing unto thee*, says *David*, there to God, that might say here unto the Beasts, *mine Age is nothing unto these* : and yet it would savour but of Learned *Heathenism*, to Chide at Nature, and call her Step-Mother to Man, and natural to others; but the *Philosopher* himself takes off that Cavil, affirming one day of a Life of Reason, above an Age of non-intelligence , beyond all their longævity of Sense : but Divinity turns this seeming Discontent into a Comfort , informing us that this Life properly belongs to things of Sense, all its chief Blandishments, *Treasure*, or *Pleasure*, being but Sensual, and no otherwise than Imaginarily Good : much good may it do them, then with the length of this Life, that are to enjoy no other, while Nobler Souls of Reason and Religion, trampling on this, hasten to a better Life among their Brother-Angels, in their own Country , Heaven; there to Measure real Felicities.

ties no more by Time, but by Eternity.

VIII. No longer then let this be a Complaint, but Condolation, that we have here *no Continuing City*: thus having brought you acquainted with the *Plaintiffs, as well as with your selves*, consider now their wants, *We have not a Continuing City*: Now Cities have their period and dissolution, both Occasional and Natural: some of them, like goodly *Troy*, and better *Jerusalem*, those *Phœnix Cities* of the World, *in Successive Ages*, buried in Fiery Tombs, rak'd in their own Ashes: others, too many of 'em, like old *Rome* and *Carthage*, sack'd and demolished by the Bloody Hand of War; so that you see, the Imperial Cities of the Four great Monarchies, nay, those Monarchies themselves, all as well as *Babylon*, now sit in the Dust: *Isa. 47.* and twas but Flattery in *Livius* the Historian, who called *Rome*, the *Eternal City*, after so many downfalls, and scarce a Feather now of that proud *Eagle* left.

IX. It was not altogether a Fiction in the Poets describing of old *Saturn*, their

their God of *Time*, how he devoured his *Children*, though of Stone; I am sure the Moral is real, and Terms him a Devourer; for whatsoever *Time* brings forth, *Time* destroys: this I need say no more of, every Languishing Body, every Nodding Structure is a demonstration; Witness our own Metropolitan City which was in 1666. laid in Ashes, and had not Pious Care and Diligent Industry have raised this our *Phœnix* and Mother-City, we had wanted Earthly Habitations for our Bodies, and Ecclesiastical Tabernacles for the Good of our Souls: and Happy are they who build such Tabernacles here, that they are not chid by that same Prophet *Haggai* 1. 4. *Is this a time for you to dwell in ceiled houses, and let my houses lie waste?* &c.

X. Yet alas! how Wanton now a-days, is the World's invention for Superfluous Building, Temples are too Old Fashion'd, the Zealous Father Saint *Bernard* may still Sigh: Men Build as though they should Continue for Ever, and Glut as though to dye to Morrow, which indeed they may rather fear; such a Woe being denounced

nounced against them, as the Prophet mentions, Isa. 5. 8, 9, 10.
*Woe unto them that joyn house to house,
that lay field to field, till there be no
place, that they may be placed alone in
the midst of the Earth, &c. but to a-
vert it, imitate that Ecclesiastical Cen-
turiou, Luke 7. 5. whom the Jews
respected, for loving their Nation, and
building them a Synagogue. And if
thou needs wilt Build, let Saint Chry-
sostom be a little thy Surveyour, *Wouldst
thou erect Beauteous and Splendid Edi-
fices? I forbid thee not, saith he; yet
found them not on Earth, 'tis but an
Heap of Sand, but situate in those Calm
Regions that are above the Breath of
Danger, Build in Heaven: for here is
no Continuing City.**

XI. But Cities are here put for the Inhabitants, and our want of peaceful residence, shadowed under their discontinuance; for if we Reflect on the Pilgrimage of Abraham: Gen. 12. 1. where he is called from his own Country and his Father's House, to divide a Life between Variety of strange Lands and Dangers; so that indeed we read of no other settled Possession that he had,

had, but *Machpelah*: Gen. 23. 17. his only Purchase, a place of Burial, thus it was with the Father of the Faithful, *he had no Continuing City*.

XII. Nor was it any thing better with the Children; *few and evil have been the days of my Pilgrimage*, says, old *Israel*, Gen. 47. 9. long and evil the days of our Pilgrimage, murmured the Children of *Israel* in the Wilderness: *Exod. 14.* that Journey was a true *Type* of the Saints way to Heaven, who *Wandered* up and down, says the *Apostle*: Heb. 11. 37. *destitute and afflicted*. Militant is the Churches Name, she is an Host upon Continual Marches and Removes; or Habitations here, so often Varied by occasions, either of some Loss, Disfavour, Sickness, or of Death; (I need give no Examples) that, like the Travelling Commonwealth of *Israel*, we have rather so many several Stations, than appropriate Mansions.

C H A P. X.

That Man himself is Frail, and is no Continuing City, or has any Duration bere, Practically Considered, and Emblematically discussed.

TO shew that Man is no Continuing City, is easily demonstrated, by these following Qualifications, which a City ought to be Furnish'd with: and First, 'Tis an Emblem of Strength, so says the Wise Man: Prov. 10. 15. *The rich Mans wealth is his strong City;* and the Psalmist says, *who will lead me into the strong City?* Psal. 60. 9. this is the frequent Epithete, through the Holy Book, strong and well fenced Cities: indeed there's the Combination of most Men and Arms; the Store-house of Munition, 'tis the Heart of the Body-publick, the Seat of most Spirit and Vigour, deservedly may these be called Strong Holds, and Good Fortifications.

II. Now what a *City Man* hath in this Sense, soon be your own Judges: Walk but about it, View well the Towers thereof, (if you can find any) how Weakly is he Fenced about with these thin Walls of Clay! Walls, that every *Ague* Shakes, every *Dropſie* Drowns, every *Fever* Fires, every *Danger* Batters; one Fort indeed there is in it, the *Heart*; but that so feeble as 'tis in a continual Trembling; a Palpitation not more for Breath than Trouble, *Pſal.* 30. 10. Watch-men too it hath, *Eyes* placed in a Tower, the Head, but neither fore-seeing or preventing Mischief; at best Exercises, either dim or drowsie.

III. The Soldiers of it, the Hands, oft Treacherous, advantaging the Enemy, and by Sins Wounding his own Bosom, while in all this Extremity his Carriages, the Feet, are unable to convey him from Surprisal, or keep him from being Captive to the Grave: so Weak a *City Man* is, that even *Worms* can Conquer it: *Pliny* tells us, for a Wonder, of a *City* undermin'd by *Conies*; but *Worms* Triumph o'er

o'er this, and scarce e'er glory of the Victory : What is it I wonder, *Philosophers* call *Man* a little *World* for ? is it because he hath such *Earthquakes* in him, so many *Colicks* and *Palsies* ? Is it because he hath such *Thundrings*, sudden Noises in his *Head* ? Because such *Lightnings* , Inflammations in his *Veins* ? He is a little *World* indeed, Himself the *Earth*, and his Misery the *Sea* : nay a great *World* of Weaknesses, born the most helpless of all Creatures, and lives the Sport of every least Distemper : how seasonable here for Man is St. *Paul's* Acknowledgement , 2 Cor. 1. 29. *who is weak, and I am not weak.* Yet put the Case with *David* he be so Strong and come to *Eighty Years*, yet it is *no Continuing City*, but a doubled Misery, *Labour and Sorrow* : Psal. 90. 10. and a *City of no Strength*.

IV. *Secondly*, A *City* is a *Figure of Unity*: Psal. 122. 3. *Jerusalem is as a City, that is at unity with it self*: in *unity, a City* like each Building of it is an Aggregation of many into one, the proper place of *Laws and Government*, which are the Causes and Maintainers

tainers of *Peace, Unity and Concord*: but alas! we have no such *City*, no *Continuing Unity*, but rather here, *Continual Discord*, witness too many *unquiet Families*, our *clamorous Streets*, and the *revenging Hall*: indeed, so deep Root hath that Envious Man's Seed taken in the Ground of humane Hearts, that the whole World almost, is become little better than a *Field of Tares*.

V. In the *Church*, what *Flouds*, what *Seas* can lend us *Tears* enough to bewail this want of *Unity* in *Matters of Religion*? how is the *seamless Coat* of our *Blessed Lord* many times, Rent and Torn by *Atheists*, *Liber-tines* and *Factionis Novelists*, which the Bloody Soldiers themselves spared, that it might Prefigure his *United Church*? how was the *Spouse* like her *Head* and *Saviour* Crucified between two *Malefactors*, *Schism* and *Faction*! while I speak of Love, I will not strait wish those cut off, which did Trouble us, but as our Charitable Mother Church, hath taught us, Pray, *Lord forgive our Enemies, Persecutors, and Slanderers, and turn their Hearts:* for

for Religion hath no such Scandal as this want of Union.

VI. And for the Common-Wealth, how full has it been of Jarrs and Contentions? the Elements, Fire and Water, not at such Strife as Men; sure that Prophet spake of those times, *Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah*: Isa. 9. 21. all, so captious of Indignities, so apprehensive of all Trespasses, such going to Law for Trivials: that which was anciently said of the Friars of this Realm, with a little Variation may now be said of the Lawyers, those liv'd of the Ignorance, but these wax Fat on the Strife of the People: Ah! what is become of that Sin-Covering Amity? the Badge of Primitive Christianity! as *Eusebius* told a Bishop of his Age, that askt him, how he should know the Christians from the Infidels, in those Miscellaneous Times, *Observe*, says he, *but how they Love each other, how fast those Brethren hold the Bands of Amity*: and the same distinction gives the Bishop of our Souls: *Hereby shall men know ye are my Disciples,*

ples, if ye have love to one another:
John 13. 35.

VII. But how are we degenerated into *Nabalism*? Love is fled, and not so much as Friendship left: very *Ethnicks* and *Jews* had both their Golden pair of Friends; as *David* and *Jonathan* whose Souls were knit together; *Theseus*, and *Peruhous*, who durst Exchange their Bosoms, and be the mutual Currents of their flowing Hearts: but hard it is amongst Christians now to find Unity, as the *Apostle* says, *I speak this to our Shame*; now *Love* fits on the *Lips*, and can soon take her Flight; Frothy Courtship, *Judas's Kisses*, *Ehud's Embracements*, are the Friendships of this Age; or if any be more real, yet are they oft Leavened with Inconstancy, and like the Leagues of *War*, hold but for their own hopes and ends; very *Marigolds*, that follow but the *Sun*, and close against the Clouded Evening: Now, for that Heaven-born Spirit that dares be Faithful in spite of all the Shuffles the Rude World puts on him; that knows not upon any Urgencies to Violate devout Friend ship,

er: ship, (yet to keep Word, is a Qualification of a Saint: *Psal. 15. 4.*) but such a one, were as great a Rarity as *Salomon's Female Virtue*: *Prov.*

31. 10.

VIII. Thirdly, A City is an Emblem of Safety; of Safety by Consequence as before of Strength, indeed our Safety is by Defence, that by Strength, and both by such well-fenced Cities, (as Instrumental means:) in the 35. of *Numb. 6.* you read of Cities of Refuge, Cities where very Delinquents might find Safety: but we have none such here to secure us, even from undeserved Dangers, no, of all the Fortifications in the World, I would fain see that Place, that could Wall out a Famine, or a Pestilence; I'm sure *Samaria* was a well-fenced City, and yet both these entered it, and well nigh Un-peopled it: *1 Kings 18.*

IX. Nor need we go so far for sad Examples: they have entered our own Cities, and no Fence here are Judgment-proof, not *Argob's Cities*, let them be Wall'd as high as Heaven: *Deut. 3. 5.* a Shower of Vengence,

E

Hell

Hell out of Heaven shall Rain down on *Sodom*, be it never so well immur'd: and indeed, who dares put Confidence in *City-Walls*, that hath ever heard or read of *Jericho*: Josh. 6. 20. an Arm of flesh is but a *Bruis'd Reed*, no Safety in either *Horses* or *Chariots*; *Pharaoh* found one of them as *David* says, but a Vain thing to save him: Exod. 14. 25. where his *Chariots* hurried the faster to destruction, for their Wheels being off, and what Safety in the Multitude of an Host, *Senacherib* will tell you, whose Confidence was as great as his Army: 2 Kings 19. 35.

X. But those who rely only upon their own Strength, God is not in all their Thoughts: Like that Proud Emperor *Nero*, that Cut off the Heads of all the Gods in *Rome*, and caused the Image of his own to be fixed upon them, we Sacrifice to our own Sword and Spear, when 'tis the right hand of the Lord, that bringeth mighty things to pass: Strength of Arms, I confess are Means and Instruments of War, but unless from God, whence are they all and, without his assistance may soon agai-

again become a Prey to Tyrants, the Sport and Rattle of the Wind and Waves: some may Remember we have been driven to that of *David*: Psal. 6. 10, 11. *Thou, O God, wentest not forth without our Armies*, till we came to his Acknowledgements there, of *Vain is the help of Man*. God will have the Glory of our Welfare, and it is requisite he should, since he is the Author of it, who else lives here in a Shop of angry *Meteors*, violent *Elements*, each of which would soon Destroy us, were not he our Lord Protector: how often therefore does *David* call him *Rock*, and *Refuge*, *Strength*, and *Tower*, *Castle* and *Fortress*: Conclude we then with him, Psal. 4. *Thou O Lord, only makest us to dwell in safety.*

XI. Lastly. *A City* is a Hieroglyphick of Rest, and therefore in the 21st. of *Joshua* 'tis said, *God gave his people Cities which they builded not, and rest round about them*: nay, Eternal Rest it self borrows an Expression from the Name of City: 'tis call'd *The New Jerusalem, the City of the Living God*: Heb. 12. 21. but Man is no *Citizen* of this,

as 'tis a Representative of *Rest*, his *Life*,
a Giddy-wheel; the *Orbs*, the *Clouds*,
the *Winds*, the *Rivers* not so full of
Motion; I speak now of the Travels of
of his *Mind*, that busie Spirit hurried
through Thousands of the World's Di-
stractions, which yet if best Employ-
ed, is subject to be tired: even Read-
ing is a Weariness, says the Royal
Preacher: *Eccles.* 12. 12. and there is
no end of many Books; unless an end of
their Author.

XII. But if this *Mill* grind Emp-
ty, hath not the *Mind* good things to
Work on? and how does it set it self
on *Fire*! on *Fire* of *Hell*, by Sins,
and *Cupidinous* Revolutions! wher-
e mischief leaves it un imagin'd on the
Bed, unpractis'd up! how full of all
Contemplative uncleanness! even in
the making up that Sinful *Climax*
Gen. 6. 5. the Heart of Man: the
thoughts of the heart, and imagination
of the thoughts, are all evil continually;
no Rest from Sinning: and thence
how Restless, think you, is the *Guilt*
Conscience, only in this particular, like
God, that it never *Slumbers*, ^{no} *Sleeps*; the Clamour of this inward

Voice

Voice deadens the Voice of *Ravens*,
or of *Thunder*; not only audible to
us *waking*, but interrupting of our
best Repose, Job 7. 13. *When I say*
my bed shall comfort me, and my couch
shall give me rest, then thou frightest
me with dreams, and terrifiest me with
visions.

XII. To be thus uneasy, is enough
to make one wish with *David*, ones
own *Metamorphosis*, Psal. 55. 6. *O*
that I had the Wings of a Dove! for then
would I fly away, and be at rest: at rest
from the distracting Cares that fol-
lows this vain Worlds Affairs! at rest
from the impetuous Solicits of the
Flesh! at rest from the importunate
Temptations of the Devil! at rest
from the refractory Impieties of wick-
ed Company. All which, make eve-
ry honest *David* sigh out here, *Wo is*
me, that I am constrained to dwell in
Mesech, and have my habitation among
the Tents of Kedar, Psal. 120. 5. Thus
is our Life a tossed *Ark*, tumultuous
without, sick within; and the poor
Soul, like *Noah's* restless *Dove*, can
find no ground to fix on, till she re-
turn from whence she flew at first;

E 3 and

and then indeed she rests, Rests from her Labours, so says the Spirit, Rev. 14. 13.

XIV. But here, we have no Continuing City; no City of Rest: Now, Job sums up all the Particulars, and produces the Total, in his 14. chap. ver. 1. 2. *Man that is born of a Woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, that is, hath no continuing City.* And having thus demolish'd this Earthly City, how can we now choose but with *Metellus* sacking *Syracuse*, lament the transient Vanity thereof, and bewail our strong Desires of so weak an Object, as no Continuing City.

C H A P. XI.

That there is nothing in this World
worthy of taking off our Affection-
ions from Heavenly Things ; Pra-
ctically Considered.

There is a Place, where the Wo-
man is cloathed with the Sun,
and the Moon under her Feet,

Rev. 12. where the Church,
and every Member of it, is robed with
Glory, and far above the reach of any
Mutability : But as St. Bernard says,
this is in the City that's above, it is not
here : this Place is the Moon's chief
Region, her very Exchange as it were,
to vent all her Varieties, and nothing,
save Alteration, continues here : *Earth*
you see is the least of Elements, and to
the *Heavens*, no more than is a single
Atome to the Sun ; an infinite substance
then, such as the *Soul* is, must needs
be straitned here : this little Circle
can never fill the *Hearts vast Triangle* ;
no, nothing but the Trinity. Vain it

is therefore to think of placing our Affections here.

II. This again is the lowest and most dreggish *Elements*, the Sink of all, and so the Shop of Dangers and Diseases, and they both so destructive that they obstruct our abiding here: 'Tis the Valley of the *World*, *Earth*, the Valley of Tears, Tears indeed where we enter Life with Cries, continuing with Sighs, and going out with Groans. This is our Musick *here!* *here*, where *Mirth* is but apparent, *Grief* is real: where we eat the Bread of carefulness, and mingle our Drink with weeping, and all our Actions with sinning, this is our Diet *here!* *here* we only taste of Joy, but glut in *Sorrow*; we walk in *Happiness*, but journey in *Calamity*, this is our *Travel* *here!* *here* where *Riches* are but *Thorns*, *Honours* but *Pinnacles* and *Pleasures*, *Bees* that leave more *Sting* than *Honey*: these are our *Treasures* *here!* So that the *World* you see, with all its *Pomp*, makes but up a *Nebuchadnezzar's* Image, *Dan.* 2. though the Head be *Gold*, the Breast of *Silver*, Belly *Brass*, and Legs of *Iron*, yet are the *Feet* of *Clay*:

Clay : let one be honourable, another rich, a Third beautiful, and a Fourth never so vigorous, yet are the Foundations of them all but Clay, and a small Stone from out the Sling of Death, does break, and liken them to Dust : and this is the End of all Things.

III. Now, methinks, by this time, we should be all of Holy Monica's Mind, St. Augustine's Pious Mother, who, as he tells us, having thus discours'd over the *Frailty* of the *World* together, melted into this Expression ; *For my own part, says she, I am now delighted with nothing in this World, and what do I longer here, but practise Job's attendance ?* So after all this Colloquy of ours, anatomizing the *vain World*, what can we find here worthy our Affections ? and not worthy our Disdain ? Then what do we here, here in our unsatisfied Desires ? our eager Prosecutions ? treasuring for the *Mith*, and *Thief*, like *Spiders*, spending our Bowels to catch *Flies*, and as Menor says of sharp Hunters, who lose a Horse of a Price, in pursuit of an Hare worth nothing ; here being neither a City of Strength, Unity, Rest, nor

Safety : What do we then *here*, but
Ixion like, grasping of a Cloud for
Juno.

IV. It was a Question once debated in the Court of *Alexander*, What was the *Greatest Thing* in the *World*? and having many about him of all *Sciences*, a *Geographer* Answers him, the Mount *Olympus*; that Hill indeed being so vast and high, as frequently is took for *Heaven* it self : An *Astronomer*, he answer'd, 'twas the *Sun*, that *World* of *Light* so many times bigger than the *Earth* ; a *Parasite* tells him his own *Victory* ; but an honest *Moralist* standing by , affirmed the greatest thing in the *World* was, an *Heart* that could Contemn the greatest : this *Philosopher* answered as tho he had heard *Christ* himself Preach on that 14. of *Luke* 13. *Whosoever he be of you, that forsaketh not all he hath, cannot be my Disciple*: a pair of imitable Examples , and one of them a *Heathen*, and shall *Christians* come behind such, in Contemning of the *World*, and the greatest things in it? then, let us even change Names with them, but let our Souls aspire with

Monica's

Monica's, that Glory of one Sex and Copy of the other, what do we here ? like David, thirst for better Waters, *Psal. 42.* and yet as 'twas with Monica one thing Necessary ; one thing there was, which made that Female Saint desire a little longer Continuance here ; which was her Son's Conversion , and to see him Baptiz'd a Christian.

V. So one thing must our Soul desire of God, that we may live to see that Christened, Baptized in the Tears of Penitence ; and then away to our Continuing City ; what do such Eagles here, when as their Carcass is in Heaven ? indeed what do we so long, looking on this Terrene Globe, whose Zones are all Intemperate, (*Freezing Charity, or Scorching Envy, Avaritious Drought, or Riotous Profuseness,*) whose Paralells are Equal Cares and Fears : whose Circumference is Vanity, and Centre is Corruption : heark how the Philosopher calls us off, Behold now the Beauteous Frame of Heaven, and defist at length to Admire base Earthly things, let the Bodies Figure be the Soul's Tutor, and an Elevated Eye, Teach an Upright

right Heart : the Heart to seek that Continuing City, the Eye to look for one to come.

VI. And here the Christian, and the Heathen part, who have all this while gone along together in the *we have no* Continuing City ; they likewise undauntedly apprehending their Mortality, and such as dare to hasten it, Desperate Unthriffts of their Blood, only to Period their Miseries; yet some of them in general Notions Dreamt of the Soul's Immortality : thus far shined the dimm Light of Nature, here were their Herculean Pillars ; but without any endeavour of good Works to seek, or with the Eye of Faith to look for one to come ; this is a regenerate Man, and a Christian's Hope, the Child of Propagative Faith.

VII. That was a stronge close of Dying Adrian, *Thou little wandering, merry Spirit, who wert wont to cheer the Body, what place shalt thou now Inherit ! &c.* Alas ! Heathens find but diminutive Comfort at their Death, treading those unknown Paths with unprepared Feet, going from one Darkness to another ; oh ! how may we

we ever Bless God, for our Vocation, our double Light of Grace and Knowledge, when the most Learned of 'em go hence, with *I know not whither I go:* whereas the meanest Christian with a Job's Faith Exulteth, *I know that my Redeemer Liveth;* and therefore go forth my Cheertul Soul, and fear not now to go to Christ, whom thou so long hast Serv'd: yet it is not my Task here rigorously to determine all these Lost, whose exact Virtues, so out Moral'd Christians.

VIII. We cannot limit Mercy, God loves it above *Sacrifice*: Matth. 9. and our Just Lord requires but according unto what he gives: *Luke 12. 48.* though indeed the *Heathen* People that know not God, in respect at least of outward Calling are not within the pale of the *Messias* Dear, and the Law so written in their Hearts; I fear that Suppressing those inherent Evidences of Nature (which St. Paul calls *with-holding of the truth in unrighteousness*, Rom. 1. 18.) does render them inexcusable, as the Apostle St. Paul argues strongly in that fore-cited Chapter, *Acts 4. 12. for there* is

is no other name under Heaven given among men whereby they may be saved; but not to make our selves inexcusable by Judging another, this we leave to the Great Judge of all, Revealed things to us; albeit we say not what becomes of them, yet to our grateful Comfort we know, saith he, that when this Earthly Tabernacle of ours shall be dissolv'd, we have a building not made with hands, Eternal in the Heavens: 2 Cor. 5. 1. and yet our Confidence is too Weak to go alone, it must be accompanied with Diligence, we must not think to enjoy Heaven, with only looking for it: they would not then be so few that are chosen: Matth. 20. 16.

IX. All are Balaamites, and desire to dye the Death of the Righteous, but Vainly, unless they live the Life of them; 'tis Foolish to expect an end, without the means: to look for this Heavenly City, and not seek it: or that any Lazy Confidence should think to gain it, as God knows that's all the evidence many have to shew for it, I hope for it; but for all this Hope, if no Endeavour be used, the Heart may break:

given break: no, nor is it *Faith* can look for't
unless Operative, for our *Faith* cries
out like *Rachel*, give me Children or I
die: James 2. 20. but such a *Faith* as
works by *Love*, maketh our *Hope* in-
fallible, of finding what we seek, we
seek one to come.

X. *Seek*, then, is a Word of *La-
bour*; bidding us with the Apostle,
Work out our own Salvation: Phil. 2.
12. *Work*, 'tis not a *Feast* or a *Feather-
Bed*, will bring a Man to Heaven; our
Jehovah will not as the Poet *Jove* did
in *Diana's Lap*, *Rain down this Golden*
Purchase into our *Bosomes*: no, no
Drones shall never taste the *Honey* of
that *Hive*, but those industrious *Bees*
alone that seek it: a sharp Reproof
for *Idleness*, that Gate of all *Impieties*,
is a *Whip* of *Scorpions* for the *Slug-
gards Back*, Prov. 6. 10. some like the
Spouse, seeks no farther then the *Pil-
low*; but she found not her *Beloved*
there; Cant. 3. 1. and as little do they
who stretching on their *Beds of Ivory*,
e'er find his *Benefits*, whose *Bed* was
but a *Manger*; but *Ruin* suddenly,
for their not seeking, finds out them:
Prov. 6. 15. *Idleness we know, it was,*
deno-

denominated those *Virgins Foolish*, and Excluded them both the *Chamber*, and the *Knowledge* of the *Bridegroom*, Mat 25. 10. thus *Slothful Persons*, like *Arrows from a feeble Bow*, fall short of what they aim at, and with *Esau* come too late to gain the Blessing: *Genesis 27. 30.*

XI. **Diligence** invites a Blessing; you see *Moses* keeping watch over his Flock by Night, is grac'd with *Visions*; Exod. 3. 4, a sight of him whose *Vision* is *Beatifical*; and *Sam* seeking his Fathers *Asses*, finds a Kingdom: 1 *Sam. 9. 20.* and *David* is taken from following the *Ewes* great with Young; and made the great *Shepherd of Israel*, Psal. 78. 71. **Diligence** invites a Blessing, whereas on the Contrary, *Idleness* allures Temptation, and *Tempts the Tempter*; while *David* exercised himself in *God's Law* Day and Night, all went well with him, he fear'd not what either Man or *Satan* could do to him; but when once he ascends his Wanton Prospect, and loosens the Reins unto his Idler Senses, the Devil soon changes his Title, and makes him a Man after his own

own heart, wraps him in a double Snare of Murder and Adultery ; and after these, how Justly he Complains, *mine Eyes are Dimm*, Psal. 6. 7. when there's such a Pearl in one, and the other Blood-shot !

XII. Indeed, it is the sitting Bird that is the Fowler's Aim, the Envious Man Sows his Tares while the Husbandman Sleeps ; and Hell it self is beholding to *Idleness*, not only for Company, but for a description ; being called a *Lake of Standing Water* : Rev. 21. 8. there's an old *Fable*, how once the *Elements* Contended for *Priority* ; the *Fire* most active, got Supremacy, the *Agil Air* won the next Region, the Ambitious *Waters* Flow to overtake 'em, while Drowsie *Earth* sat still the while, and therefore is ever since Disgrac'd with the lowest Room ; no Sin so unnatural, as *Idleness* : in a Word, the *Idle Man's* the *Devil's* Cushion, whereon he sits and takes his Ease, while the well-busied *Heart*, is in the *Shop*, or *Work-house* of the *Almighty* : then let ever some good *Act* or other, be as an *Anchor* to the *Floating Mind*; *Sedulity* becometh even our

our Civil Callings, but for Spiritual
faith the *Apostle*, 2 Pet. 1. 10. Give
all diligence to make your Calling and
Election sure.

C H A P. XII

Several Instrumental Means to be
used in the Seeking and Attaining
of a Heavenly Kingdom; Practi-
cally Considered.

In the pursuit of a Heavenly
Kingdom, we must Run so that
we may obtain: But, because
tis necessary a Seeker should
have Eyes as well as Feet, Knowledge
as well as Industry; least as the Per-
verse Jews, you ask, and receive not,
because you ask amiss, James 4. 3.
Now Consider the manner how to
Seek; and that is by doing Good, and
suffering Evil: doing Good and being
active is the Work of Nature, but to
do well, is an effect of Grace, and
cause of prosperous Reward, as Holy

Mose:

Moses intimates to *Israel*: Deut. 6. 28. *Do ye that which is good in the sight of the Lord, :that you may prosper : Do you that which is good, and that you may do chiefly with these Two Instruments, a Praying Tongue, and a Relieving Hand; for Charity and Prayer are the Swiftest Wings, on which the Soul can mount to Heaven*

II. **P**raying, is the Jewel of God's Ear, the Dialogue twixt Heaven and Earth; the Tongue of Angels ; the Soul's Ambassador with God , which never with a Faithful Hand, knock'd at Heaven Gates and was sent Empty away; what though not presently heard, 'tis but to double our Importunity : what though not straight-way granted, 'tis but to glorifie our Patience: yet sometimes , I confess, our Prayers like Exhalations drawn up here, may fall elsewhere in fruitful Showers, and may light on our Posterity : but fervent Prayer never goes uncrown'd, but is still heard in a proportion to our Welfare, though not always answered according to our vain Desires.

Praying

Prayer is the Sole Phœnix of the Graces, from out the Ashes of whose Spicy Nest, Revives a Bird of Paradice; this can make a Precious *Arabian* Bird as Happy as her other Sister, and for stoney hearts can give us *Hearts of Flesh*: Ezek. 11. 19. there is a kind of an omnipotence in Prayer, it locks and opens Heaven, 2 Kings 18. 5. 7. it renewes Societies twixt parted Souls and Bodies, 2 Kings 4. 33. it blows down the Wall of Jericho, stays the Sun, and makes Fire descend; it holdeth that Hind which holdeth all the World from striking a very Sodom; G O D himself can do nothing till praying Lot is gone; Gen. 19. 22. and tis very remarkable in that Dialogue 'twixt G O D and Abraham, Gen. 18. how God desisted not from Granting, till Abraham first left off Petitioning: and therefore, as the Apostle wishes, *Pray Continually*, 1 Thes. 5. 17. That is, at constant times, of publick and retir'd Devotions; or else continually by Good Words or Works: for indeed no Circumstances can exclude Prayer, and besides, every good Action is a kind of Supplication. Seek therefore by

by doing Good, and that first by Prayer.

III. But because Prayer alone makes a Man but like a Bird with one Wing, or as a Boat with one Oar, somewhat lame and imperfect to perform this Duty; for let any Zeal make what noise it will, if I spoke *with the Tongue of Men and Angels, yet without Charity, 'tis but a tinkling, not a well-tun'd Cymbal*: *I Cor. 13. 1.* Let therefore the praying Tongue say to the relieving Hand, as *Ruth to Naomi, Ruth 1. 16.* *Whether thou goest, I will go; and where thou dwellest, I will dwell.* Let Charity, I say, and Prayer, like Links of a golden Chain, depend on one another, though like Two Gloves, one lost, the other but of little use; yet both together make themselves compleat: For God, like *Isaac, Gen. 27.* *will feel the Hands, as well as hear the Voice of whom he blesseth.*

IV. Pliny in his History tells us of the Eagle, That she knows her young Ones by their Eyes, their Perspicacy, and unless they can out-face the Sun, she rejects them as a Bastard Brood. But God knows his Children
by

by their Hands, their Liberality ; and whom he finds , like Jeroboam, withered-handed, close-fisted, he counts them but degenerate Sons, and will disinherit them of his Heavenly Kingdom, yet will give them a Portion, I tremble to say where: *Cast then thy bread upon the Waters*; Eccles. 11. 1. relieve the Needy , whose Multitude and Weakness terms them so , and after many days, (for Heaven will never forget it) thou shalt find it : and that flowing to thee , like rich Merchandise, with blest encrease: each one that shall crave an Alms, is an Arm stretcht out from God, who hath another Hand ready to reward, as that was to receive ; for *whoso hateth Mercy upon the Poor, lendeth to the Lord*; Prov. 19. 17. and indeed, but lendeth to the best advantage ; for the Lord will recompence him. God puts us not to the expence of costly Sacrifices, should he, how cold would his Altars lye ! the Calves of our Lips, and Offerings of our Hands, are now all he challengeth ; and therefore, *to do good, and distribute, forget not*: for these are the pleasing Sacrifices.

V. Part with some of that, which long you cannot keep, to gain that which you can never lose ; *Make you friends of that unrighteous mammon*, Luk. 16. 9. *Ethimus*, tells us, *God bath given Men Riches*, not as unto *Treasurers, but Stewards* : Imitate then that wise One in the Gospel, for to every one it shall be one Day said, *Give an Account* ; and believe it, none shall make a better Reckoning at the last great Audit, than the Charitable Person : *For love covereth a multitude of sins*, 1 Peter 4. 8. and this indeed the judge himself attests, Matth. 25. 30. Christ there describing his last general Sessions, seems to take notice only of Works of *Mercy* ; there's no mention of your *Frugality, Temperance, Diligence*, or other Vertues ; but *Feeding, Cloathing, Visiting, and Ministering* ; these Christ names, and takes upon his own Account, *You have done it unto me*, and therefore re-pays them with Eternal Happiness, *Come you Blessed, &c.* and Charity is the way unto that Kingdom, and Heavenly City of the *New Jerusalem* that we seek, tho' not the worth of it. Seek therefore

by

by doing good, and that by Prayer and Charity.

VI. It follows next, That by Patience in suffering Evil we ought to seek: By suffering, for *thereunto an we called*, saith the Apostle, I Pet.2. 21. *Christ also suffered for us, leaving us an Example, that we should follow his steps:* and two ways likewise must we suffer; by Bearing, and Forbearing: in which two Things, says Epictetus. The sum of all Philosophy, and I may add, of almost all Christianity consists: First, in forbearing Intemperance, all Luxurious Riot, and Excess; tis both the Mother and the Nurse of Vertues. Hippocrates his Aphorisms is true one both sides, That Diseases, both of Body and Mind, for the most part, owe their original to filthiness and redundant Humours; and indeed, where Satan tempts one fasting he tempts a thousand full, and therefore abstinence is the best Cure of both. And oh how well had it been for their posterity, had but our first Parents been acquainted with this Virtue in Paradise! then, for ought I know, they had still been there, and then I'm sure that

that same *one Man's Meat*, had not prov'd so all others *Poison*; but ever since we took from that first Mother of ours, all our vicious Longings, we likewise hunger after Superfluities, and Forbidden Fruits, not contented with enough, but are too indulgent to our wanton *Genius*.

VII. Intemperance brings not only *Gray Hairs*, but *Green Years*, with Sorrow to the Grave: For how soon does immoderate Potions, like much Water on a little Fire, extinguish natural Heat? and as soon do intemperately devoured Meats, like much Fire a little Water, drink up the radical moisture? and here that Judaism is seasonable, *What need this wast?* Wast of Food? Wast of Feeders? a little contents Nature, but nothing satisfies Opinion: how fast doth Luxury consume the vital Lamp, oft-times so captivating the Body to Diseases, that nothing can free it, but that general Remedy of all Maladies, an early Death? So that the Intemperate are of the Number of David's Wicked Ones, that *scarce live out half days*, Psal. 55. 33. and however

by the Laws Politick, yet by the Divine Statutes, each of these is by double Guilt his own Self-murtherer.

VIII. Be not therefore like that Image of Intemperance, *Sardanapalus*, whose effeminate Luxury bereft him of his Kingdom, least it bereave you of a better, of the Kingdom of Glory: but rather imitate that Pattern of Abstinence, the good Emperor *Valentinus*, who of all the Conquests, he had ever Won, though many, yet on his Death-bed, said, he Glorified but of one; and being asked of which; *the greatest Victory*, saith he, *that e'er I got, was in Subduing that greatest Enemy, my own Flesh*: close this with St. Peter's dehortation and in his wooing Language: *I beseech you brethren abstain from fleshly lusts which war against the Soul*: 1 Pet 2. seek Patience by suffering, and that not only by forbearing, but likewise by bearing Evil.

IX. Wearing Evil, first, Affliction is the Coat of a Christian, and the Cross his Badge, and it is said to every one, as well as *Constantine*, under this Banner thou shalt overcome.

are we not all Members of that Head which was Crown'd with Thorns ! the parts then must look to Sympathize together with it ; for the Head enters not by one passage , and the Members by another ; but all go into Heaven at the same strait Gate : the Red Sea is the way to Canaan , and through many tribulations must we enter into that Kingdom . Acts 14. 22. Affliction, like the Toad, hath a precious Pearl in the Head , how ever it appears ugly ; no Affliction is for the present joyous, but our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory : 2 Cor. 4. 17.

X. Adversity is God's Knife, where-with he spareth not to Launce whom it pleaseth him to Heal, and those, like precious Jems, are most beautiful after Cutting : and though our Earthly Mother, this World, may perhaps for our Affliction with Rachel, call us Benonies Sons of her Sorrow ; yet God our Heavenly Father, will one day for our patient Suffering, with Jacob, call us Benjamins, Sons of his Right-hand ; you may perhaps have heard of that

Saying of St. Austin, God had never but one Son, and that his only Son, without Sin, but not without Affliction; no not his beloved Son in whom he was so well pleased: Mat. 3. 17. indeed, the rather was he Afflicted for that he was beloved, seeing he Chastneth whom he loveth, and Scourgeth every Son whom he receiveth: Heb. 12. 6.

XI. The Rod is the Badge of Filiation: and therefore St. Augustine notes in God, a cruel Mercy, and a merciful Cruelty: the first, when he permits the Wicked to prosper in this life, as 'tis Job 21. 13. the wicked live, wax fat, and grow in wealth, saith he: but what ensueth? a sad Catastrophe, in a Moment they go down to Hell; a while they flourish, says the Psalmist, like a green bay Tree, but anon, when their Sins are Ripe, they are cut down like the Grass, and wither like the green Herb: Psal. 37. 2. and this indeed is a cruel Mercy; no marvel if the Prophet desired rather God's merciful Cruelty: Jer. 10. 14. Correct me O Lord, yet with thy Judgment, not in thine Anger.

XII. The

XII. The very Heathen could say, 'Tis better to have been afflicted; for adverse fortune more profits man than smiling stars; and Job as well as David had Experienced it: *Blessed is the Man*, saith he, the Man, what Man think you? the Man that's *Clad in Purple*, and fares deliciously every day? no, that's not he: is't the Man whom the King will Honour, with the Ring, and Steed, and Royal Robe? 'tis not he neither: what then, is't the Man that hath caught this World in a Purse-net, and by the Omnipotence of his Gold, Commands all the Felicities that grow in Solomon's Walk under the Sun? no, none of all these, but *Blessed is the Man whom God correcteth*: Job. 5. 17.

XIII. To this purpose, St. Augustine feigns a Conference 'twixt God and himself, God personating a Merchant, and himself a Chapman: says God, *I have merchandize to sell: what is it?* says the Holy Father: *why* says God, *the Kingdom of Heaven*: says St. Augustine, *what's the price on't?* for poverty, says God, *the richest Kingdom; for momentary Affliction, Eternal Rest;*

and for Reproach, a Crown of Glory :
since then our light Afflictions which is
but for a moment, bringeth us a more
excellent and Eternal weight of Glory,
Rom. 8. 18. let us not refuse the
Chastning of the Lord, but when he
sends it, Patiently suffer Evil : there-
fore seek by doing Good, do good by
Charity and Prayer ; and seek by suf-
fering Evil, and suffer by abstaining
from all Intemperance, and sustaining
all Afflictions : so run and you shall
obtain, thus seek and you shall find, the
Continuing City that we look for : a
Prospect of which I shall give you in
the following Chapter.

C H A P.

C H A P. XIII.

A Prospect of the Heavenly Jerusalem, which we are to seek; Practically Considered.

THIS is an Object worthy all our Pains ; and our best Deservings undeserving it : take but a glimpse of it, for we can do no more at present ; here we see , as in glass, but darkly, I Cor. 13. 12. Consider it abstractly as a City, then as a Concrete, one to come ; First, you see, 'tis a City, not a Wilderness, as is this World, where we are all in Pilgrimage to the Sepulchre : and behold here a most exact Distinction 'twixt this same and the former City : the Worldly one's built but of Clay and Stubble, the Work of Mens Hands, and those that make 'em are like unto 'em, of a Frail dissolution : but this Cœlestial City is made by him who made the Hands, whose Architecture is the Almighty ; these Buildings therefore

are, *John* 14. 2. the abiding Mansions, whereas those Earthly ones, *Cor. 5.* 1. are but Gourds, but Fleeting Tabernacles; you remember the other was a City of Negatives, neither of Strength, Unity, Rest, nor Safety; this of all Affirmatives, wherein are all those fix'd as in the proper Sphere.

II. And first, 'tis a City of Strength, ask St. John else; *Rev. 21.* 1. the Foundation all of *Gold*, the Wall of *Adamant*, and its Twelve Gates of *Pearl*, Materials of the Strongest; yet Guarded with Innumerable Angels that excel in Strength, *Pial. 103.* 20. Garrison'd with an Army of Martyrs, and Govern'd by the Lord of Hosts, indeed there can want no Strength where dwells Omnipotence; here then were that an opportune Desire, who will lead me into this Strong City? and that will do it, by diligent seeking, if thou pursuest it.

III. This too is a City of Unity, the King of *Salem's* Dwelling-House; those Stars are the Embroiderers of *Peace's* Coat, and the Gay-beams of the Sun and Moon, but the Bright Smiles

Smiles of Love Triumphant ; Heaven is the Place where Charity was bred, Faith and Hope are low born Vertues to her , 1 Cor. 13. 8. here they begin, and here they end : but this greater Grace of Love and Unity, (astray indeed on Earth) take up their Eternal Rest in Heaven, nay, there were no Heaven without it : Concord here ever Flows, and knows no ebb, springing from the undivided Trinity, unto the Goodly Fellowship of the Prophets , and Communion of all Saints, who shining all with the same Light of Glory, breathe all the same Incessant Hallelujahs ; none envying each others Happiness, Vessels all full, though of several Sizes ; none know either want or emulation, this *Jerusalem is the City, at Unity with it self:* Psal. 122. 3.

IV. Next, 'tis a City of Safety, you see, Strengthned beyond all Opposition , and Seated above Short-armed Danger : no angry Storm can shake the Cedars of this *Lebanus*, or blast the Ascendents of this Holy Mountain , here only may we cry , *Peace, Peace, all Safety dwelling here;*

no Enemies being left to interrupt it, Sin and Sorrow, the Grave and Hell are all Conquer'd, by him who hath subdued all things : I Cor. 15. 27. yet were the World let loose against them, Christ's little Flock need fear no ill ; for they are in such a Hand, as who shall take them from him ? John 10. 28. let the World totter into its first Chaos, ruin should threaten them in vain, whom God makes dwell in safety , Psal. 4. 8. this Canaan is full of secure Vines and Fig-trees ; the Prophet Zachariah means this City sure, when he says, *Men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited :* Zach. 14. 11.

V. Lastly, All these speak Heaven a City of Rest, where there is such Strength, Love, and Safety, needs must there be true Security : first, Heaven is the Center of Souls, as the Earth is of Bodies, and only there they rest : there indeed being Contention adequate to the Soul's Capacity, no further search, no more desire ; whereas here, one corner of the Heart or other, still is Empty : Heaven satisfieth the hungry,

hungry Soul with goodness, Psal. 107. 9.
and yet this Heavenly Rest is not to
be taken, (as some Impious Spirits)
only privately, as a total Cessation
from all Sacred Business ; for in that
Sense, Saints have no rest in Heaven ,
never ceasing to fall down before the
Throne, saith Saint John, never silen-
cing their Sacred Anthems to the King
of Glory; but as Philosophy says of the
Spheres, this Holy Motion is their end-
less rest, in respect of all molestati-
ons and wonted troubles, which this
World showers on them ; here they
are said to rest, and so *says the Spi-*
rit, Rev. 13. 14. they rest from their,
labours.

VI. And now could but divine Con-
templation transport you with Saint
Paul, 2 Cor. 12. 2. but snatch your
Souls a while from out their Earthly
Tenements, and Elevate 'em to the
Heaven we speak of , what glorious
Objects not to be reveal'd, should you
there behold : there should you see
Felicity walk hand in hand with Eter-
nity ; and what this World can ne-
ver shew you, Glory attended on by
Safety : there's Light never Clouded,

Health

Health never Weakned, Pleasure unmix'd with Grief , or Beauty with Deformity , a Moon without her Spots, Wisdom acquainted with no Error, and Life beyond the reach of Death.

VII. There shall you see the Eternal Eternally , one whom all shall love without Satiety, and with unwearieness praise him continually: there likewise should your Ears with Equal Happiness Banquet themselves on the true Cœlestial Melody, sweeter than that feign'd of the Spheres, even of Hallelujahs, singing Saints and Angels: there shall you find, as 'twere an happy Marriage, a Conflux of all goodness united ; so that there's nothing absent that you could wish present, nor any thing preient that you could wish absent ; here then with David we may lye down in Wonder, what glorious things are spoken of thee, thou City of God ! Psal. 87. 3. and yet, like as to Sheba's Queen, not the one half can be told you.

VIII. But yet this Happiness is too much forthe present ; in this Life Pleasure is the shorter twin ; and therefore

fore as an Exercise of our Hope and Patience, we look for one to come: you see the industrious Husbandman Reaps not presently, but with a costly Confidence, many Days, Weeks and Months, waits at Expectation's Gate; so must we; says, St. James, chap. 5. 7. look for this precious Seed, and have long Patience for it; delay whets our desire, and multiplieth our Estimation: yet may not violate the Rule of Patience, or anticipate the Call of Nature; like him that reading Plato's Book of the Soul's Immortality, made himself away to hasten it; but such make more hast than good Speed.

IX. Christians must wrap up David's Wish, and Saint Paul's Desire, in Job's Patience: Job 14. 14.. All the Days of my appointed time will I wait till my change cometh; and take the Apostle's Word for it, In due time. we shall reap, if we faint not: Gal 6. 9. The Mariner too, that Man of hopes, the watry Plough-man, you see, endures his Voyage e'er he gains his Fraight, yet for the most part, some-

somewhat he receives beforehand, but his compleated Payment, not till he makes his utter port: so likewise in our passage to the true *Elizium*, we patiently must cut through Winds and Waves, and not expect our entire Wages, till our Course be finished.

X. Yet in the mean time, we are not without that Seal of the Spirit, 2 Cor. i. 22. the earnestness of our Hopes, the Co-assurance of God's Spirit with ours; for we have here Heaven in the Blossom, the Fruit not till hereafter; here the harmonious Feast of a good Conscience, which is Heaven inchoate, but for the Consummation, we look for that to come: this one to come, intimates here, both the certainty and duration of this supernatural City; the certainty, because it bears the force of a Promise, and so it is, Heb. ii. 16. for God hath prepared them a City; the Saints then sure enough shall have it, since he hath prepared it, all whose promises, are Yea, and Amen, 2 Cor. i. 20. and if his Word be not enough,

we have his Oath, *Psal. 83. 3.* *I have sworn by my Holiness,* saith he, *that I will not fail David for ever:* Woe then, be to our infidelity, if we believe not *the Oath which he Sware in the House of his Servant David,* that he would give us: and indeed with faithless Man, what is to come may still be so, but Promise-keeping is God's Attribute; for so the Prophet *David* describes him by it, *Psal. 77. 8.* *that he keepeth his promise for ever.*

XI. His Performance and his Promise differ not in Essence, if in Time; and therefore as Saint Paul exhorts, *1 Cor. 15. 58 Brethren, be ye stedfast, and unmoveable, your hope being not in vain in the Lord:* we look for a City to come, and that shall come which we look for; Ay, and not only come, but ever shall continue; the futurity, speaks the permanence, that while 'tis present, it shall be still to come; this future knows not any Preter-perfect-tense, Years eating up Days, Ages swallowing up Years, Time losing his ne'er so much past, yet ne'er the les to come: not like our

our slender Joys here, no sooner flow'd
to us (almost) but ebbing from us:
but a Continuing City, Stor'd with
fulness of Joy, and Pleasures for ever-
more, Psal. 16. 11. Evermore! more
perennious than the Gliding Stream,
or Constant Sun: here the Sun may
one Day darkned, and the Moon pay
home her borrowed Light, the fixed
Stars may become Planets, and wander
headlong from their Spheres, while
Nature may so forget her Office, that
Heaven and Earth may pass away, but
these Pleasures like the Right-hand
they wait on, remain for evermore:
and this is our expected City, whose
Inhabitants, you'll say, (by better
Title than they of Tarsus) may be
called *Citizens of no mean City,* Acts
21. 29.

XII. And in this Royal City, the
days brightness there it knows no
night, nor ever fears the least E-
clipse; whose chearful and smiling
Brow no Moving Cloud o'recasts; nor
tempestuous Storm molests the pas-
sage of its Rays, but still shines on
serene and clear; and fills with splen-
dors

dors that Spacious City : it needs not the declining Lustre of our Golden Sun ; nor the borrow'd Silver of the Pale-fac'd Moon : the Radiant Sun that appears there, is the Lamb, and the Light that shines is the Glory of God : the Walls of this City are raised with precious Stones, and every Gate is of one rich Pearl ; the Mansions are built with choicest Jewels, and the Streets are paved with transparent Gold : in the midst of this City runs a pure Crystal River, perpetually flowing from the Heavenly Throne ; there all along those pleasant Banks deliciously grows, the Tree of Life , healing all Wounds with its balmy Leaves, and making Immortal all that but taste its Fruit.

XIII. Thus is the Holy City, which we are to seek , Built ; thus is the City of the *New Jerusalem* Adorn'd : O thrice fortunate, and most glorious City ! how free and happy are thy blest Inhabitants ! every Head there wears a Royal Crown, and every Hand a Palm of Victory : every Sparkling Eye overflows with Joy, and every Silver

Silver Tongue with Psalms of Praise
there we shall dwell perpetually in
the view of God, and be filled for e-
ver with the sweetness of his Presence;
this is that Cœlestial Sphere, whose Zo-
diack is Felicity, whose Constellations
are Degrees of Glory, and whose Poles
are Joy and Eternity.

T H E

THE
Second Branch,
HOW
To Fortifie our Selves against
THE
Fears of DEATH.

CHAP. I.

*That if we dedicate our Lives to
Christ, the Advantage of Death
will be to our Selves.*

THE Apostle tells us, *Phil. i.
21. to me to live is Christ, and
to dye is Gain.* First St. Paul
lived, so do all Men, so do all
Animals; what our Apostle saith of
Bodies,

Bodies, I may of Life: *There is a natural Body, and there is a spiritual Body,* 1 Cor. 15. 44. So there is a Natural, and there is a Spiritual Life; this is an hidden, but that a manifest Life; this an Inclosure, but that a Common; it is common to Heathens with Christians, to Beasts with Men; the little Ant, the crawling Worm have a share in Life as well as we so that these may say as well as St. Paul, *to me to live;* why should we be so much in love with, or dote upon this Life, which we have no more Interest in, than the meanest living Creature? Indeed, it is a Mercy to which we ought to be thankful; it is a Talent which we are to improve; but it is no Privilege wherein we should glory, whereof we should boast, or wherewith we should be too much affected.

II. Secondly, As St. Paul lived, he made Account of dying: others live as well as he, and he must dye as well as others; and as certainly as we live, we must die: and Man is no less subject to perishing than the Beast; yea, the good Man hath no more exemption

exemption than the bad; for so the Prophet asserts, *Isa. 57. 1.* *The Righteous perisheth:* indeed the Apostle elsewhere calls *Righteousness* a *Breast-plate*, *Eph. 6. 14.* but it is not Death proof; and though it delivereth in, yet not from Death: it is true, *Death is the Wages of Sin*, but still, it is here the Lot of a Saint: perfect Innocency should not have known Mortality; but Grace in the best is mixed with that Sin, which bringeth Death: Christ, (I grant,) hath taken away Death, but so as he hath taken away Sin for the present, only in part, not fully: Sin is taken away by Death, that is the Power and Guilt of it.

III. And indeed, it is not without manifold Reason that Divine Providence hath so ordered it, First that the Members may be conformable to their Head, and that we may follow Christ, the same way of Death, in which he hath gone before us to Glory: secondly, that by pulling down of the Wall, the Moss may be fully plucked out, and by the dissolution of the Body, Infirmitie and Frailty wholly purged

ged away. Thirdly, That the Powr
of God may appear the more Glori-
ous in Raising us up, after Death hath
laid us in the Grave, and the Grave
turn'd us into Dust : Fourthly, Final-
ly, that the Strength of our Faith
might appear the more in believing
we shall live, though we die : for these
Reasons, the Wise God hath appointed
his own Children to *Walk through the*
Valley of the Shadow of Death.

IV. To carry it yet one Step fur-
ther, and that in a few Words, it is no
other than St. Paul (who was not or-
ly a Christian, but an Apostle) who
taketh it for granted, that he must
die ; neither the Word nor the Work
of Righteousness can secure from
Death ; for Prophets, Apostles, Min-
isters as well as others, are Mortal, and
must dye : indeed, they are, (accor-
ding to our Saviour's Metaphor) the
Lights of the World, but such as af-
ter a while may be blown out by a vio-
lent, however must go out by a na-
tural Death ? Clouds they are, from
whom the Rain of Instruction falls,
upon the People, but at length they
themselves vanish away : finally,

Angels

Angels they are in Respect of their Office, but still they are Men in regard of their Nature, and must die like Men : St. Paul himself hence supposeth it is a thing which sooner or latter would befall him.

V. Now this blest Pattern of the Apostle, might serve to shame us out of our inordinate living to our Selves, and quicken us in our endeavour to live to Christ ; as Peter said in another case to Chirst , John 6. 68. *Lord, whither should we go? thou hast the Words of Eternal Life:* let us say in this, Lord to whom should we live ? thou hast Command of our Natural Life ; yea, thou art the Life of our Life , and Soul of our Soul : oh that all our Oil might empty it self into this Golden Candlestick ! that all our Water might run in this Channel, all our Actions be levell'd at this Mark, C H R I S T, and his Honour : for indeed, all he did was in reference to us ; he was born for us, liv'd for us, died for us, Rose again for us, is Ascended, and Sitteth at God's Right-hand, and shall at last come again for us: why should not our Souls then wish

wish to be with him ? it is a known saying, *the Soul is not where it liveth, but where it loveth*: and it is no less true, whom the Soul loveth, to him it will live: and it is by Faith that *Christ liveth in us*, and it is by Love that *we live to Christ*: let him be the sole Object of thine Affections, and then he will be the chiefend of thy Actions.

VI. That Expression of the Spouse in the *Canticles*, *My beloved is mine, and I am his*; Cant. 2. 16. is very considerable to this purpose: *my beloved is mine*, in that she expresseth her Sense of Christ's Affection towards her: and *I am his*, in that she insinuateth her love towards Christ, and (which was the Fruit of it) the Resignation of her self to Christ: Excellently doth St. *Bernard* Illustrate these Words: ‘ He is mine, and I am his: he mine, because he is merciful: I his, because I am not unthankful: he Conferreth on me, Grace for Grace: I return him Praise for his Grace: he is for my Deliverence, for his Honour: he for my Salvation, I in Subjection to his Will. Thus

it was with the Spouse, and thus it will be with every Christian, who duly pondereth upon the Mercy of Christ towards him, and hath his Soul affected with Love and Gratitude to Christ. Now if there were not in us any Spark of Love to Christ, yet even Self-love cannot but strongly oblige us to *live to Christ*, in as much as this is the only Honourable, Profitable, and Pleasurable Life.

VII. **No** Life so honourable as this : all Actions are dignified, especially by the End to which they tend ; whence the more noble the Intention , the more noble the Operation : and what Intention can be higher, or end nobler than the Glory of Christ ? this is that which by a strange Activity turneth our Earthly into an Heavenly , our Natural, into a Spiritual Life, which is the most excellent of all Lives : *to live to a Man's Lusts*, debaseth his Life , and maketh it no better than Beastial; but *to live to Christ*, exalteth it, and rendereth it no less than Angelical.

VIII. Nor is no Life truly Profitable but this ; the Way *to live to our Selves*, is to *live to Christ* : whilst he hath the Glory, we have the Benefit : and as his Name is Advanc'd, so our Good is Advantag'd : there is a strange Riddle, and a seeming Contradiction in those Words of God by the Prophet Hos. 10. 1. *Ephraim is an empty Vine, and bringeth forth fruit* : a Vine is then said to be Empty when it is Fruitless, and can that which bringeth forth Fruit be said to be Fruitless ? but the next Words [to himself] unfolds the Riddle, and reconciles the Contradiction, since the Fruit which is brought forth to our selves is no Fruit : what one said of the day wherein he had done no good, *I have lost a day* ; that may we say in this case, that day and time of our Life is lost, wherein we *live not to Christ*.

IX. Finally, This is the most Pleasurable Life, free from those Cares and Fears, Distractions and Vexations, with which living to the World, and our Lusts, is encumbred, full of those Joys and sweet Pleasures, and Delights whereof all others are Ignorant.

he that can say, *To me to live is Christ,* may say, *to me to live is Peace of Conscience, Contentment of Mind, and Joy in the Holy Ghost:* in one Word, this is the only way to make both our Life Comfortable; and our Death Gainful.

X. I shall now Conduct you into the Walk of the pleasant Field of Death's Gain, where it will appear that Death is Gain to a Godly Man, and a good Christian; many are the Miseries under which we Groan in this Life; but, as St. Ambrose says, *Death is a Cure for 'em all:* in this respect it is, that *Seneca* saith aptly, *It is the cause of none, but the end of many evils:* upon this account it was, that Death hath been, even by the Heathens, looked upon as an Advantage: when those two famous Carpenters, *Agamedes*, and *Trophonius*, had built a Temple for *Apollo* at *Delphos*, they begg'd of him a Reward, to whom this Answer was given by the Oracle, That it should be Conferred on them within Nine days; within which time they died: and when *Cydippe* begg'd of *Juno* a Boon for her two Sons,

Cleobis and Bito, she found them in the Morning dead in their Beds; as if the Gods could not bestow a greater Benefit than Death, by which Men are freed from the Calamities of Life.

XI. In this respect *Seneca's* Comparison is very fit, who resembleth Death to an Haven, into which when the Ship enters, she is past all the danger of Rocks, Sands, Waves & Winds, to which she was continually liable upon the Tumultuous Seas: indeed Death is that which delivereth our Bodies from Pains and Aches, our Tears, and our Hearts from Sorrows: and in this respect St. John calls them who die in the Lord, blessed, because they rest from their Labours, Revel. 14. 16. to wit, all Labour both of Mind and Body with which here they are oppressed.

XII. The Truth is, many are the Afflictions of all Men, so especially of the Righteous in this Life: they are sure to meet with Persecution from Wicked Men, for their Righteousness sake; as the Tree is beaten with Sticks for its Fruits sake: yea, such is the rage

rage of Persecutors, that they care not to what Sorrows, of Hunger, Cold, Nakednes, Imprisonment, Banishment, and Want, they expose them : besides, Almighty, God is pleas'd to Chastise 'em ; for whilst he lets others alone in Sin, he exercises their Graces by Adversity, whilst others enjoy Prosperity : but when Death comes, it sets them free from all, as being the last Chastisement which God doth inflict upon , and the last Mischief which Wicked Men can do to the Godly.

XIII. Finally, So long as we continue in this World, the bur of Corruption will cleave to us; but Death rids us of it ; according to that of St. Paul, 6. 7. *He that is dead, is free from Sin*: in this respect, Death is fitly called by St. Ambrose, the *Grave of our Sins*; and by Gregory Nyssen, the *Expurgation of Wickedness*; for till the Vessel be broken, the muddy Water of Corruption cannot be wholly pour'd out : Consult the Experience of the Saints , and you shall find them still Complaining of Spiritual Conflicts with their Corruptions :

we are besieged on every side, as (Saint Cyprian observes) and, oh how often is a Breach made upon us! if Covetousness be knocked down, Lust riseth up; if Lust be quelled, Pride starr-
eth forth; if Pride be subdued, Anger exasperateth; thus are we forced to a continual strugling with our Sins: but when we die, the Combat ceaseth; and as for the present we are not under Sin; so then, we shall be without Sin, or so much as the Motions of Sin.

CHAP.

CHAP. II.

*Of the Fears of Death, and how to
Fortify our Selves against them :
Practically Considered.*

DEATH in all Men's Opinion is the King of Terrors, and the most formidablest Enemy in the World to humane Nature; now all Grief ariseth from Love and Self-interest, and naturally Men fear Death, because it puts a period to that Life, which Indulgent Love, and Weak Nature would preserve: Christians were wont to assume that Courage, that no Fear possess'd 'em, but that of Sin: they could Expostulate with the Law, and say, Thou hast no power over me, for God the Father hath sent his beloved Son to Redeem me from the Captivity of thy Bondage, and therefore thy Terrors and Accusations, are all in vain: for this Expedient I have, I will creep into the hole in my Saviour's Side; there will I hide my self from all my Foes,

and plunge my Conscience in his bleeding Wounds, and by Virtue of his Bitter Death, Victorius Resurrection, and Glorious Ascension, shall I gain the Conquest.

II. Why should we then thus be surrounded with Fears, and permit Death's Terrors thus to affright us? seems it so hard a Task to Walk the Path which all our Ancestors have Trod before us? *Adam* the first of all Mankind, and Righteous *Noah* that feared the Almighty: *Abraham* the Father of the Faithful, and Friend of God, and *Moses* the Servant of the Lord: *David* the Man after God's own Heart, and *Solomon* the Wisest King that e'er Sway'd the Scepter: all these have Justly paid their Debt to Nature, and subscribed to the Law of universal Mortality: Nay, Jesus himself, the blessed Saviour of the World, has expired on the Accursed Cross of Eternal Shame; and went to his Transcendent Glory through the Gates of Death.

III. And Now shall our Childish and fond Self-love so blindly flatter us; as to wish an Exception from this re-
gu'ar

gular and general Rule? shall we be still murmuring and repining, when our Life is but a Bubble, a Vapour, nay, but, a Span, and still expos'd to innumerable Sorrows and Afflictions? does not the very shortness mitigate and abate its Miseries? and does not those many Miseries highly applaud its shortness? should we not rather be glad and rejoice at the approach of Death, that when e'er it comes it proves so advantagious to us? if in our Aged Years, 'tis a Haven of Repose; and ought to be kindly Entertain'd after so long and tedious a Voyage: if Death appears in our Infancy and Youth, it prevents a Thousand Calamities, and numberless Dangers of ruining our Souls: if by an ordinary fit of Sickness, 'tis according to the Course of Nature; if by any Disaster or outward Violence, 'tis always the Will of Heaven: what occasion have we then to dread or fear, how many Darts Death has in his Quiver, when we are sure he can throw but one at us.

IV. Therefore to depart this World
is an Act to be done but once ; and
that once well done , we are happy for
ever : we must needs confess the De-
crees of the Almighty are always
Just ; and that 'tis only our selves are
the cause of all our Miseries ; for no
sooner are we Born but we begin to
Sin , we Sacrifice our Minority and
Youth to Vain Sports and Follies ; and
our Riper Years to Gluttony, Drun-
kiness, Lust, and Pride : we spend
our Old Age in Politick Craft and
Greedy Avarice ; and begin not to live
till we are ready for the Grave : then
indeed we lament the shortness of our
time ; when we have our selves like
Spendthrifts thrown it all so Prodigal-
ly away : for when we have lived,
and led a loose and negligent Life,
we then complain Death seizes on us
unawares : we find fault that perhaps
our days are too few to grow Rich ;
or to satisfie the Ambition of a haugh-
ty Spirit: but did we strive to be
Taught the Love of God , and to
imitate the meek and humble Life of
the Blessed jesus , it would require
not so much the number of years ,

as the faithful Endeavours and utmost Diligence of a Pious Mind : could we but bestow, on the Improvement of our Immortal Souls, the time we so vainly trifle away on our Frail Bodies, our day would be short enough, and not seem tedious ; and long enough to finish our appointed Task.

V. Then what shall we but say to our souls , that our only business here, is but like unto the Wise Virgins, to Trim our Lamps, and to wait the coming of the Bridegroom ; but to sow the Immortal Seed of a never failing Hope , and expect hereafter to reap a due Increase : it is insignificant, how late in the Year the Fruit be gathered ; if still it improve in growing better : no matter how soon it falls from the laden Tree ; if a Stormy Wind blow it not down before it proves Ripe : let us then Contemplate, on God's most Just and Secret Providence , who Governs all things by the Counsel of his Divine Will , whose powerful Hand can Wound and Heal ; lead down to the Grave of Silence, and bring back again : let us be ever ready, to him to bow our Heads,

Heads, and freely submit to him our dearest Concerns: let us say unto him, Lord , strike as Thou pleaseſt our Health, or Lives , we cannot be ſafer than at thy diſpoſal: only these few but earnest Requests we humbly make ; which, O may thy Clemency Vouchſafe to hear ! Cut us not off in the midſt of our Sins and Folly ; nor ſuffer us to Expire with our Sins un-pardon'd : but make us , Lord, firſt fit, and ready for Heaven ; and then take us to thy ſelf in thy own due time: for 'tis not for us, O Lord, to choose our own Conditions ; but to manage well what thou haſt appointed.

VI. It is true, Death bereaveth us of a Mortal and Transitory Life, but it is an inlet to an Immortal and Ever-lasting Life ; it diſpoileth us of our Worldly poſſeſſions ; I, but it putteth us in Poſſeſſion of our Heavenly Inheritance, it taketh us from the Society of our boſome Friends and Neighbours : I, but it ſends us to Abraham's Boſome, and makes way for our Society with Christ : finally, it ſevers the Soul from the Body ; I, but

but it unites the Soul to God : what is it for the Candle to be put out, whilst we enjoy the Light of the Sun ? for the standing Pools to be dry, so long as we may drink at the Fountain ? for our Earthly Comforts to be taken from us, when Heavenly Joys are conferred on us ? the truth is , Death is not a privation, but a permutation : so Holy *Job* calleth it a *Change* : Job 14. 14. and that a Blessed Exchange, of a Cottage for a Palace, a Wilderness for a Paradise, a House of Bondage for a Place of Liberty, of Brass for Gold, Pebbles for Pearls, Earth for Heaven.

VII. But let the Advantages of Death mitigate the Fears which is apt to arise in us from the apprehensions of it : when *Abigail* told *Nabal* the threatening Words of *David*, the Text says, I *Sam. 25. 27.* his heart died within him, and became as a Stone : thus is it with the most of us, when any Summons of Death is given ; nay, not only with the most , but even sometimes with the best. Christ cometh to the Disciples on the Sea, to preserve them from the Storm, and they are

are troubled ; Death cometh to deliver us from all evil, and we exceedingly tremble : indeed the Reason is, because we consider not that Death is a Deliverance, and an Advantage to us : what *Chrysologus* saith of Martyrs, is true of all Good Men, *Their death is a birth, and end a beginning ; they live by being killed, and whilst they are thought to be extinguished on Earth, they shine in Heaven* : and surely were this well pondered by us, we would not seek Consolation against Death, but Death it self would be our Consolation : those Words of *Job*, chap. 16. 14. *I have said to Corruption thou art my Father ; to the Worm thou art my Mother and Sister,* are not unfitly allegorized by *Origen* to this purpose ; as if he therefore called *Corruption and Worms* his *Father and Mother*, because as Parents are Comforters to their Children, so were they to him.

VIII. It is true the Separation of Soul and Body is Terrible, and a natural Fear of it cannot but be in all ; I, but it is as true in respect of the Godly, that when this Separation is made, the Soul is set at Liberty, and

and rejoiceth, yea, the Body is at rest, and knoweth no Trouble ; and is such a Separation to be feared? this Life, what is it but a going to Death ? and Death what is it but a going to Life? little cause there is then sure, why we should either too much Love the one, or Fear the other : shall that be the Object of our Fear , says *Tertullian*, *Which freeth us from whatever is to be feared?* and this we have from the Mouth of a *Roman*, *I would not be Young again though God wou'd grant it me;* and he giveth this Reason, *because when I die I shall go from my Inn to my home.*

IX. *It is not Death it self, but our mis-apprehension of Death is terrible to us;* says St. *Ambrose* : Did we look through, beyond Death, at the Happiness which followeth, it would not be dreadful but Amiable in our Eyes, and with the Apostle we would not Fear, but desire to depart : that of the Wise Man, *Prov. 14. 32. the Righteous hath hope in his death,* the *Caldee* reads, *the Righteous hopeth he shall dye;* so far is a Good Man, from fearing of that he hopeth for, his Dissolution ; and

and though he dare not rashly hasten, yet he willingly entertaineth it, whensoever sent by the Almighty to him.

X. Now if a good Life precede, an happy Death cannot but follow ; nor is it probable, a Happy Death should be the Consequent, if a Religious Life hath not been the Antecedent : some there are, who would invert these Words of the Apostle, *Phil. 1. 21.* *To me to live is Christ, but to die is Gain :* and make Gain the predicate of the former ; and Christ of the latter ; thus doth every Covetous Man say, *To me to live is Gain, and to dye is Christ ; Vain Men ! who will have Gold to be their God, and yet Christ to be their Redeemer ; they will serve Mammon whilst they live, and yet be saved by a Saviour when they dye ; but it will be Just with Christ to say to all such Mammonists , in these Words of God to the *Israelites*, in the day of their distress, *Go to the Gods which you have Served, the Gain which you have lived to, and let that deliver you in this hour of your Death.**

XI. **O**thers there are who would sever these Clauses, whilst they would gladly say, *To dye is Gain, but not to live is Christ*: one was asked, whether he had rather be *Cræsus* or *Socrates*; his Answer was, he would be rich *Cræsus* in his Life, and good *Socrates* at his Death; you know whose Prayer it was, *Numb. 23. 10. Let me dye the death of the Righteous, and let my last end be like his*; and it is that no doubt which many wish and desire; nay hope, who yet regardeth not to live, *the Life of the Righteous*, and that their Course to that *end may be like his*: but what a Folly, nay Madness is it, for Men to expect to Reap that they do not Sow? to Sow to the Flesh, and to the World, and yet Reap by Christ the Gain of everlasting Life after Death? as therefore we expect the one, let us endeavour the other; and if Gain by Death be our Hope, let living to Christ be our Practice,

XII. **S**o that this Scripture thus Considered, doth plainly put a difference between the Precious and the Vile, the Godly and the Wicked; whilst to these who live to themselves, Death

Death is a Loss; but to those that live to Christ, it is a Gain. Adrian was wont to say, that Death is the Rich Man's fear, and the Poor Man's desire: and this I may well apply here, Death either is, or may be the bad Man's fear, but the good Man's wish: or to use St. Ambrose his Expression, it is an Haven to the Just, but a Shipwrack to the Guilty; to the Good, a Bed of Repose, but to the Wicked a Rack of Torture: the Man who liveth to the World, saith to Death, as Abah to Elijah, 1 Kings 21. 20. Hast thou found me, oh mine Enemy! but he who liveth to Christ, may say to it as David of Abimaz, 2 Sam. 18. 27. it cometh with good tydings.

XIII. And now would you on the one hand see the reason why you are so fearful of Death? it is because your Consciences accuse you, that you have not lived as becometh Christ's Disciples; and so you may thank your own Guilty Consciences for those fears of Death: it was not without reason, that St. Paul saith, 1 Cor. 15. 56. The sting of death is Sin; since Death is only venomous and deadly to them who

who live in Sin : on the other hand, would you see the way to a joyful End ? would you have Comfort in , and Gain after Death ? Oh let it be your Study *to live to Christ* : it is our Saviour's Counsel to his Disciples , *Matth. 6. 25. Take no thought for your life ; let me alter it a little, take no thought for your death , but for your Life ; let your Care be to advance Christ in your lives, and it will be his Care to confer the Gain of Glory and Immortality upon you at your Death.*

XIV. Lastly, I shall earnestly beseech you in those Words of our Saviour to his Disciples, *I say unto you all, Watch:* indeed, when we see many falling in their full Strength , and snatch'd away in the prime of their days, have we not reason to Watch ? and Watching, to prepare for the Hour of our Death ? let it then be the Care of us all whilst we live, to live to the Glory of our Creator, every one of us in our Station, Consecrating our selves to, and Employing our Talents in his Service, and for his Glory ; and whenever that time shall approach, whether

ther sooner or later, to any of us , we may like good Stewards give up our Accompts with Joy and not with Grief ; and receive that happy Commendation of *Well done good and faithful Servants, enter into the Joy of thy Lord.*

XV. It was reasonable Advice, and a proper Instrument of Virtue, which Pythagoras taught his Scholars: *Let not Sleep seize upon the Regions of your Senses, before you have three times recalled the Conversation, and Accidents of the day:* Examine what you have Committed against the Divine Law, what you have Omitted of your Duty, and what Use you have made of the Divine Grace to the purposes of Virtue and Religion ; joyning the Judge Reason, to the Legislative Mind or Conscience ; that God may Reign there as a Law-giver and a Judge : then Christ's Kingdom is set up in our Hearts ; then we always live in the Eye of our Judge, and live by the Measures of Reason, Religion, and Sober Counsels.

T H E

THE Third Branch.

CHAP. I.

Containing Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends : Practically Considered.

SH^ERE C Y P R I A N affords us these two Golden Sayings : That we should not too much bewail the departure of our dearest Relations, and when the day of our Dissolution doth approach, that we readily and chearfully Obey God's Call. Let the Comfort then, which Death brings, moderate our Sorrow for our Friends who Sleeps in Jesus : why should we be troubled for them who

who are at Rest ; and sit down in Sorrow for them who are entred into Joy ? why are we Clad in Black for them who Walk in White ? and so many Tears flow from our Eyes for them, who have all Tears wiped away from theirs ? It is Storied of the *Thracians*, that they mourn at the Birth, and rejoice at the Death of their Friends : nor was it without Reason, that they should account those fit to be bewail'd, who are launching forth into the Tempestuous Sea of this World , and attend them with Joy who are got into the Harbour of Rest.

II. We read concerning *Lazarus*, that Christ Rejoyced when he was dead, but Wept being to raise him to Life : and *Chrysologus* his Note is very apt to our present purpose ; *Christ bewaileth not the losing, but restoring of his Life* : according to which the *Greek Fathers* make the Reason of our Saviour's Tears to be, that he should now call him back to a miserable Life : indeed as St. *Hierom* saith concerning *Nepotian*, we may say of every one who departeth in Christ, *We are not*

so much to condole his loss of this Life, as to Congratulate his deliverance from the miseries of this Life.

III. Thou wilt say perhaps, it is my Friend, my dearly beloved Friend who is dead, and can I choose but Mourn? But, is he thy Friend, and dost thou envy him his Happiness? dost thou dearly Love him, and yet grieve at his Welfare? he is thy Friend, and Death is his Benefit; and shall the Benefit of another, especially of thy Friend, be thy Sorrow? *I, but he is snatch'd from my Arms, and I have a great Loss in his departure, and that is my Trouble:* True, this Nature prompteth to, that we should be sensible of our own Loss; yea, Grace requireth that we should be sensible of such a Loss, as it is a Cross inflicted upon us by Divine Providence.

IV. Thus Patient Job, chap. i. 20. When the News came to him of his Childrens Death, *Shaved his Head, and rent his Mantle:* Signs of that Sorrow, which Natural Affection put him upon; yea, he fell down upon the ground and worshipped: Signs, that in his Sorrow he looked higher, at the Hand

Hand of God which had done it: but as with one Eye we look on our Loss and Weep; so with another Eye we must look on their Profit, and Rejoyce; as it is a Chastisement, we must be affected with Sorrow; and as a Mercy to them, we must express our Joy: and thus, whilst we mingle these Affections together, our Sorrow will not be Exorbitant.

V. Indeed, when any die, to whom we have reason to fear, Death is the beginning of Sorrow; there is sad Cause of bitter Mourning: but not for them who *die in the Lord*: *David* justly bewailed dead *Absalom*, because he died in his Rebellion, and therefore despaired of his Bliss; but when the other Child died, he drieth his Eyes as not doubting its Happiness: they indeed cannot sufficiently be lamented at their Death, who dying in their Sins, drop into Hell; not they who are carried into those Heavenly Mansions; saith *Isidore* excellently.

VI. Let not, I beseech you, immoderate Grief too much overwhelm you; but when you have shed your Solemn Tears, and paid your due Sighs

Sighs to the Memory of your Friends, then wipe your Eyes with the Comfort of Hope ; and change your Grief into a Charitable Joy : Remember the Friends you Mourn for, are delivered from the Miseries of this Sinful World, and all the Miseries you so lustily deplore : their Frail Bodies Tremble no more with a shaking Palsie, nor Burn with the violent Flames of a scorching Fever , they cry out, and lament no more for want of Sleep ; nor tumble and roul up and down their uneasie Beds ; but quietly rest in the silent Grave , till they rise again to Immortal Glory : which while their Bodies there expect in Peace , their Souls are enlarg'd to a spacious Liberty : no longer are they Confin'd to this Prison of the Body ; but gone to dwell in the Region of Spirits ; they are no longer exposed of these Stormy Seas ; but are gladly arrived at their safe Harbour.

VII. Comfort your selves with this first belief, that they are not lost, but gone before us : that the living Body which thou now lowest with Tears, shall rise again with Joy a Glorified

rified Creature: that we shall meet in Heaven and never part again, and that with greater advantage of Love and Perfection: the most perfect Secular Amity hath some bitterness, because the best hath some imperfection: but there shall be no Animosity in Friends to disturb each other, because no Sin, nor Imperfection: Now indeed if we are Confident of such a Resurrection, Why should we bewail the Dead? Why too much, if we believe they are not lost? Why should we impatiently take it, that they are withdrawn for a time, whom we believe returning to Eternity? Why should we immoderately grieve that our Friends go before us, seeing we must quickly follow after?

VIII. **Moderate** weeping is most highly Commended, for it expresseth a natural Affection we had to the departed, but with a Christian-like Moderation of our Grief, whereby our Faith to Godward is demonstrated: and the reason is manifest; *for they rest from their Labours, and their Works follows them*: why should we then weep, since they are received into the Throne

Throne of Bliss, and are made Partakers of Eternity ? and St *Cyprian* saith, *those that depart in the Faith of Christ, they are sent before us, not lost from us : they shall receive Immortality, and be Heirs of Christ's Kingdom*: again, they who attain to the Glory of God's Kingdom, are to be thought Happy, and in joy, not in Sorrow, Vexation, or Woe ; and therefore not to be grieved for, in that they are departed from us; for of necessity it is, we must either depart from them, or they from us.

IX. *Thrice happy were we, if we were received into that Joy, that Glory, that Eternity, whereof the Saints in Christ's Kingdom are Partakers : a Glory Distinguished, but a Joy Communicate ; O admirable Mystery ! O ineffable Mercy ! A Mystery only to those Revealed, whom he in his Mercy hath reserv'd to be Inheritors in the Covenant of Peace, established by his Promise, Confirm'd by his Power, and Conferr'd on his Elect *Israelites*, Glorified by a Saviour in the highest Heaven, even where *Cherubims, and Seraphims**

phims make Melody and Solace, to
the Blessed Trinity.

X. Touching the Inconvenience of
immoderate Sorrow, St. Paul, *I Thes.*
4. 13. giveth us an Exhortation, *I would*
not brethren have you ignorant, concerning
them which are asleep, that ye sorrow
not even as them which have no
hope: whence it appears, that excessive
and immoderate Sorrow, implieth
diffidence or distrust we have of our
Soul's Immortality, Resurrection, and
Glorification, whereby we seem to
derogate from that written Verity,
who said; *Verily, verily, I say unto*
you, the hour shall come, and now is,
when the dead shall hear the Voice of the
Son of God, and they that hear it shall
live: John. 5. 25.

XI. But many Carnal Men there be
whose Spiritual Eyes are dazled, or
rather blemished, with Terrestrial Ob-
jects, and can extend their Intellectual
Sight, no farther than the exterior
Object of Sense guides 'em: and these
like Nicodemus, will not scruple to en-
quire, *How can a Man be born again*
which is Old? can he enter into his
Mother's Womb again and be born?

Little

Little do these consider how, nor know they how there happens Children by procreation, and regeneration : of which sort might *Rachel* seem to be, who *wept for her Children, and would not be Comforted, because they were not* : so strangely doth the violence of Passion transport these, as they become Stupid and Senseless in the deprival of a Friend.

XII. To Conclude, I wish every immoderate and dispaisionate Mourner to Reflect on these two Considerations: First, *To Conceive the Matter or Composition whereof he was made, for whom he mourneth*: Secondly, *The necessity of his dissolution*; being enjoyn'd by that universal Doom, which cannot be repealed, to return to that Mould from whence he had his beginning: As to the first, For his Composition; thou shalt find the Matter whereof he was made, Vile, Sordid, and Contemptible, where that Beauty wherein consisted the eminent part of his Lustre, is but Earth, which we make our inferiour Center; yea, though he were by Birth in the highest Rank of Descent, yet the Matter whereof he

was Compos'd is but equal with th
obscurest Vassal.

XIII. As to the latter, namely, his
Dissolution; as the time is dubious to
all Men, so is the necessity of the
Doom not to be avoided: it was the
Pagans Maxim, *Earth must to Earth*
and it is *Pittacus's Saying*; *That no*
Immortal Gods themselves could no
Struggle against Necessity: seeing then
the Frailty of his Composition, the
Necessity of Dissolution, have recourse
to him in the depth of thy Affliction,
who will infuse into thy Tear-
distilling Wounds the Balm of his
Consolation: acknowledge thou thy
Infirmities with the *Publican*, and he
will act the Faithful *Samaritan*; re-
strain thy too tender Affection, as one
that is believing; so shall not the
Death of thy Happy departed Friend
grieve thee, but by the Wings of Faith
Transport thee from Earth to Heaven;
Translate thee as a Faithful *Bezale*,
from Idolatrous *Babel*, to Zealous
Bethel; from *Edom* to *Eden*; from
the Tents of *Kedar* and Habitations
of *Moloc*, to those Princely Cedars
of *Lebanon*; from *Marah*, the Water;

of Bitterness, to Bethesda, the Pool of Solace : Finally from this Exile of Tears and Misery, to the Siloam of Joy and Eternal Glory, there to receive That Crown of Life which the Lord hath promised to them that love him.

The Close.

TO sum up this Duty of being ready prepared for Death; we must reflect with Sorrow and hatred upon Sin the true Cause of Man's Vanity: Man in his First Estate was altogether Excellency; *God saw every thing that he made, and behold it was good*, Gen. i. 31. Surely this was much more true of Man the Master-piece of the Creation, not Vanity, but Divinity was his Nature; he was not Envelop'd with Rags of Frailty, but Ennobled with Robes of Innocency; nor did he walk in a Vain Shew, but a Sacred Representation of God himself.

II. And now if you would know how this Flower was Blasted, it was by the Breath of the *Basilisk*; how this Image was defaced, it was by the Poyson of the Serpent; how Man became Vanity, it was by reason of Iniquity: this Verifies that saying of the Wise man, *Prov. 28. He that soweth iniquity shall reap vanity.*

III. Let us provide then for ourselves another, a better Estate, than the best which this World affords, an Estate of Glory in the Heavens; Man's best Estate on Earth is Mutable, but that is Durable; Empty, but that is Satisfying; Uncertain, but that is Sure; only for Term of Years, but that is for Eternity.

IV. That we may be ready prepared to meet this certain Herald of the Grave; let us carefully provide for that Hour, and set our House in order, take leave of our best Relations and Friends, and support our selves with the Comfortable Hopes of Immortal Life and a Glorious Resurrection; and that Death come not upon us unawares, let us always observe what Christ did instruct his Disciples, *Watch there-*

therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.

V. That Person hath not well Conned over his Lesson of Happiness, that is loath to go to it, though it be through a dead Sea; nor can he be Justly thought desirous of Heaven, who is unwilling to shake Hands with Earth: it was justly said to that Lame Beggar, who refused the Offer of his Prince to take him into his Coach, *Thou well deservest to stick in the Mire:* and surely it is but fit that they should live and lye in Sorrow, who are unwilling that Christ should take them up to himself.

VI. Let Peace and Tranquillity of Mind be our continual Study; and therefore in whatsoever State we are here, let us learn to be Content, be it never so mean, so as not to repine; and let us not be Content, be it never so high, so as to rest satisfied; and whether our Estate in this World be high or low, let the first and best of our desires and endeavours be after that Estate which is not a Shadow, but a Substance; not a Lease but an Inheritance;

ritance; not Vanity, but Felicity, and shall be far more in the Fruition, than it is in the Expectation.

VII. Are our Friends for the present in a flourishing Estate? Take we heed how we Launch out either our Hopes, or Love too much towards them, considering that they are but Vanity, and therefore our Hope which is placed on them will end in Shame, and our Love in Vexation.

VIII. Why so big with Expectation of Advantage or Advancement from thy Rich Allie, Honourable Lord, Potent Friend? Alas! thou dost but set thy Foot upon the Water, which cannot bear thee: Why so inflam'd with Affection to thy Beautiful Wife, Child, or near Relation? Alas! thou dost but embrace a Shadow in thine Arms, which cannot, nor must not stay long with thee: But set thy Affections on Heaven, to the possession whereof he will bring us, who hath purchased it for us.

IX. Now because Death daily attends us, let us wait for it, and consider well these Four things: First, Whence thou camest: Now, this thou art

art told, That Sinners begat thee in Sin ; and miserable Wretches brought thee into this Vale of Misery : So that thy Conception was Sin, thy Birth Misery, thy Life a Punishment, and thy Death a Torment ; and the longer thy Life is, the more Sin thou wilt have to answer for. But perhaps thou wilt say, To what end is this humane Life lent thee ? Why, only to gain a Heavenly Life. And this is all Divine Love aims at, that thy Life may seem shorter, and thy Labour less.

X. **S**econdly, Consider whether thou goest : Thy Life, which like a Flower is subject to fade and decay, tells thee, That thou art in a passing State : but let it rejoice thee to think, that thou goest to thy Fathers; and be comforted in this Hope, thou shalt be buried in a good old Age : Therefore, let it not trouble thee to live, nor affright thee to Die ; but live in Patience, and die in Desire. Though thou dost here for a while bewail thy Sorrow, thou wilt at length forget thy Banishment, and return to thy own Country.

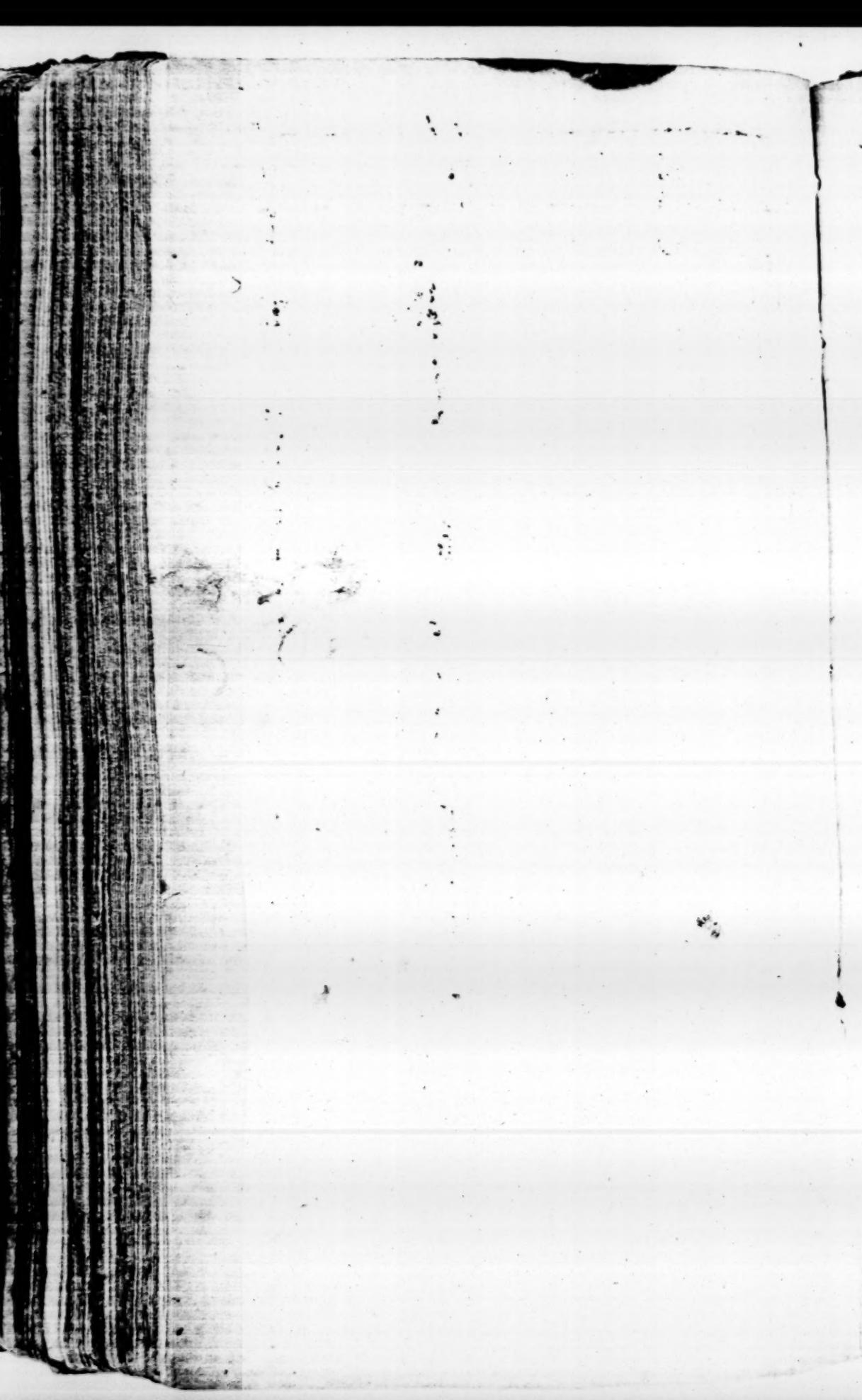
XI. **T**hirdly,

XI. **Thirdly**, To express what thou art, what Language can that unfold : Dust, and Air, this thou knowest ; and to Dust thou shalt return, that is certain : Man is a sickly, diseased, empty thing, and every Man shall be turned into nothing. This none can plead ignorance in ; for our Metal is a moist Humour, and the Mould no better, in an unclean Womb ; condemned sooner than born, that's our condition : our best Stock is the Seed of *Abraham* ; and with *Job*, we lay to Corruption, thou art our Mother ; and to the Worms, thou art our Brethren and Sisters : these are our great Kindred ; our dwelling is amongst Insects, our quantity vile, our weight lighter then Vanity, our worth, nothing . What then is our Being ? A Dream and Sorrow.

XII. **Fourthly**, Consider what thou shalt be : I thou knowest what thou art, and therefore dost know thy self not to be ; but yet thou dost desire both to be, and to know what thou art ; for to see God, and to live with him, is to enjoy him : and this is eternal Safety, and secure Eternity : This may be admired, though hardly understood ; yet better

better understood, then can be expressed: therefore to thy Soul say, O Soul, that art ennobled with the Image of God, adorned with his Likeness, espoused to him by Faith, redeemed by his Blood, endowed with his Spirit, ranked with his Angels, What hast thou to do with Flesh? but to contemplate on that brightness, that sweetnes, and pleasure, which remaineth for thee in that Vision, where thou shalt behold Christ Face to Face for evermore.

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